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(4) "Religion of the Iranian Peoples", from the German of C. P. Tiele.

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Buddhist and Christian Gospels

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BY

ALBERT J. EDMUNDS, M.A.

Fourth Edition: being the Tōkyō edition revised and enlarged

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EDITED WITH ENGLISH NOTES ON CHINESE VERSIONS DATING FROM THE EARLY CHRISTIAN CENTURIES

BY

MASAHARU ANESAKI

Professor of Religious Science in the Imperial University of Tōkyō

IN TWO VOLUMES
VOL. II

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"IN THOSE AGES IT WOULD HAVE BEEN USELESS TO ATTEMPT A SCIENTIFIC BASIS FOR SUCH TEACHING. WHAT COULD BEST BE DONE WAS TO ENFORCE SOME FEW GREAT TRUTHS—AS THE SOUL'S LONG UPWARD PROGRESS, OR THE FATHERHOOD OF GOD—IN SUCH REVELATIONS AS EAST AND WEST COULD UNDERSTAND. GRADUALLY SCIENCE AROSE, UNITING THE BELIEFS OF ALL PEOPLES IN ONE SCHEME OF ORGANIZED TRUTH, AND SUGGESTING—AS HAS BEEN SAID—THAT RELIGION MUST BE THE SPIRIT'S SUBJECTIVE REACTION TO ALL THE TRUTHS WE KNOW."

MYERS: *Human Personality and its Survival of bodily Death,* Chapter IX.

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PREFACE TO VOL. 2

To the account given by Anesaki of his first knowledge of me (Vol. 1, p. 47) I should like to add a few facts. It was while making my *Buddhist Bibliography, based upon the libraries of Philadelphia* (London, 1903) that I first discovered some valuable articles in the Journal of the Royal Asiatic Society by a certain Dr. Anesaki. They were about the relationship between the Chinese-Sanskrit Āgamas and the Pāli Nikāyos. I had written something myself about this, in the San Francisco *Light of Dharma*, and had urged the Japanese to make this very investigation, little knowing that Anesaki had already begun it. His articles were duly registered in my Bibliography, but I did not read them until after this was printed. Then I realized that I had done him an injustice by calling pointed attention to my own poor attempts and merely giving the titles of his profoundly learned researches. From my friend Teitaro Suzuki, then of LaSalle, Illinois, I obtained Anesaki's full name and address, and wrote to him apologizing for my conduct and explaining that when cataloging his articles I had not realized their depth. This began a correspondence between us, and when I emptied my treasury to print the truncated second edition of the present work, in 1904, I very naturally sent him a copy. He immediately offered to publish and edit the whole, if I could not find an American publisher, and our joint edition was the result.

Philadelphia: A. J. E.
February, 1909.

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CHRONOLOGY

I. HĪNAYĀNA, or Historical Buddhism.

(Non-idolatrous.)

The Scriptures of primitive Buddhism (together with those of other religions) are printed in this book in heavy type.

B. C.

Circa 557-477. Life of Gotamo the Buddha.

" 477. First Council of the Order: official recitation of the oldest Doctrine and Discipline. Parallel formation of a non-official independent Canon.

" 250. Age of Asoko, the Hindū Charlemagne and Buddhist Constantine. Religious Toleration proclaimed. Rock-written Edicts, still extant, contain a selection of titles of favorite Buddhist texts. Beginning of stone temples, but without images of Buddha.

" 150. Agnimitra, patron of Buddhism. Development of sectarian interpretations (*Abhidharma.*)

" 40. The Canon committed to writing in Ceylon.
(Probable prior committal in India.)

II. MAHĀYĀNA or Mythical Buddhism.

(Idolatrous.)

Passages from the Canon of this neo-Buddhism will be found in the Appendix.

A. D. **Rise of Christianity.**

Circa 25. Strabo sees 120 ships in trade to India.

64. Paul before Nero; Buddhism officially entering China. Fire at Rome makes a gap in early Christian literature.

70. Destruction of Jerusalem widens the gap.

98-117. Reign of Trajan. Date (according to Eusebius) of the official redaction of the Gospels.

Circa 125? Hīnayāna Buddhist Canon officially explained by order of King Kanishka. Papias mentions the Gospels of Mark and Matthew.

149. Justin Martyr bears witness to the existence of Gospels (Canonical and apocryphal), and Ān-Shi-Kau renounces the throne of Parthia and goes to China to translate Buddhist texts into Chinese.

399-415. Fā Hian (or Hien), the first great Chinese pilgrim, travels thru Buddhist countries, studies in India and Ceylon, and carries texts back to China. During the fifth century the Ceylon commentaries fix the text of the Canon of the Elders in Pāli, and those of Jerome the text of the Christian Vulgate.

SÆC. VI. The Buddhist-Christian romance of Barlaam and Joasaph circulates in Hither Asia.

" VII. The Korān mixes the legends of Christ and Buddha.
Chinese pilgrims Yuan Chwang and I-Tsing.

" VIII. The Emperor of China forbids Christianity and Buddhism to be mixt.

" VIII-XVI. Mohammedan invasions of India; destruction of the Buddhist Scriptures. Recensions of certain sects preserved in Ceylon, China and Tibet.

972. First printed edition of Buddhist Scriptures (Chinese versions).

" XIII. Buddha, *under the title of St. Josaphat*, appears in the *Golden Legend* as a saint of the Roman Church.

1455. First printed edition of Christian Scriptures (Latin Vulgate).

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33. CONVERSION OF A LEPER; DISCIPLES ASK WHY HE BECAME SO.

Matthew XI. 5.

The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have good tidings preacht to them.

John IX. 1-3.

And as he past by, he saw a man blind from his birth. And his disciples askt him, saying, Rabbi, who did sin, this man, or his parents, that he should be born blind? Jesus answered, Neither did this man sin, nor his parents: but that the works of God should be made manifest in him.

As in the case of the first Nativity legend, the following passage is not set forth as an exact parallel, but rather as breathing the spirit of Gospel scenes: preaching in the open air and consoling the poor and despised.

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Enunciations(1) V. 3.

THUS HAVE I HEARD. At one time the Lord was staying at Rājagaha, in the Bambū-grove, beside the Squirrels' feeding-ground. Now at that time there was a leper at Rājagaha named Suppabuddho, who was a poor, wretched and woe-begone man. At that time the Lord, surrounded by a great company, sat and preacht the Doctrine. And Suppabuddho the leper saw from afar the great crowd assembled, and when he saw it he thought: "Doubtless there is something being distributed here to be eaten. What if I approach the crowd? Perhaps I shall get at least something of what is to be eaten here." And Suppabuddho the leper forthwith approacht the crowd. But he saw that the Lord, surrounded by a great company, sat and preacht the Doctrine, and when he saw it he thought: "Nothing is being distributed here to be eaten. This Gotamo the philosopher is preaching his doctrine to the company. What if I listen to the Doctrine?" So thinking, he sat on one side and said: "I too will hear the Doctrine."

Then the Lord, surveying with his mind the entire company, reflected: "There is some one now here who is capable of discerning the Doctrine." And forthwith the Lord saw Sup-

(1) For this rendering and its reason, see my remarks in the New Church Messenger: May 1, 1901.

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pabuddho the leper sitting with the company, and when he saw him, he thought: "This man here is capable of discerning the Doctrine."

He delivered a categorical discourse applicable to Suppabuddo the leper: viz., a discourse on giving, on conduct, and on Paradise, and he made clear the evil consequence of lusts and the advantage of departing from depravity and sin. When the Lord discerned that the mind of Suppabuddho the leper was softened, unbiast, exalted, and purified, then he made clear that which is the(2) supreme sermon of the Buddhas: viz., Pain, [its] Origin, [its] Cessation, and the Path. Even as a pure and utterly speckless robe receives the dye, so in Suppabuddho the leper, in the very place where he sat, there arose the stainless and spotless eye of the Doctrine: Whatever has an origin must needs have a cessation. And forthwith Suppabuddho the leper, having seen the Doctrine, having reacht it, understood it, and dived into it, having past beyond doubt and cavil and gained full knowledge, dependent upon no one else for the religion of the Master, rose from his seat, approacht the Lord, and saluting him sat on one side; then, so sitting, he said to the

(2) *Sāmukkaṇsikā dhammadesanā.* The adjective is important, being connected with Asoko's word *samukkaṇsa*, in his list of sacred selections. I have shown in the supplement to my *Buddhist Bibliography* (San Francisco, 1904) that Asoko's First Selection was probably the First Sermon, &c.

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Lord: "It is excellent, Lord, it is excellent. As one raises what has been thrown down, or reveals what has been hidden, or tells the way to him who has wandered, or holds out a lamp in the darkness that those who have eyes may see the objects, even so has the Doctrine been made clear in manifold exposition (*pariyāyo*) (3) by the Lord. And I, even I, Lord, take refuge in the Lord, the Doctrine and the Order. May the Lord receive me as a disciple who have taken refuge from this day forth so long as life endures!" And forthwith Suppabuddho the leper, being instructed, incited, excited, delighted with the doctrinal discourse of the Lord, was pleased and rejoiced at the speech of the Lord, and, rising from his seat, saluted the Lord and, keeping him on his right hand, departed. And forthwith a cow, even a young calf(4) attackt Suppabuddho the leper and de-

(3) Another important word. The most fundamental maxim of Gotamo's is called a *pariyāyo* of the Doctrine (S. B. E. XIII, p. 146); and Asoko uses this very term to designate a portion of sacred lore. The same term is self-applied to the *Gospel Lotus* in the Sanskrit collection. Moreover, at the Council of Vesāli the parties contended about what had been spoken with and without pariyāyo. We know from Majjhima No. 18 that Gotamo said some things concisely, which monks afterwards expanded.

(4) I am not sure of this translation. According to Pāli usage, the term "young calf" may be used adjectivally, and mean that the cow was attended by or defending its calf, or even pregnant therewith.

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prived him of life. And forthwith a number of monks approacht the Lord, saluted him and sat on one side, and so sitting those monks said to the Lord: "Lord, the leper named Suppabuddho, who was instructed, incited, excited, delighted with the doctrinal discourse of the Lord, has died. What is his future state and supernal destiny?"—"Suppabuddho the leper, O monks, is learned, and has entered upon the Doctrine's lesser doctrine; he did not take offense at me, to whom the Doctrine relates. Suppabuddho the leper, O monks, by the destruction of three Fetters, is an Initiate,(5) not liable to be overthrown, stedfast, and having for his destiny complete Enlightenment."

When this had been spoken, a certain monk said to the Lord: "Lord, what now is the cause and the ground of Suppabuddho being a leper and a poor man, a wretched and woe-begone man?"

"In a former existence, O monks, Suppabuddho the leper was the son of the treasurer in this very Rājagaha. He was going out of the palace garden, and saw Tagarasikhi, a secretly Enlightened One,(6) going for alms around the city, and when he saw him he thought: "Who is this leper who is traveling about?" And he spat insultingly, and went on

(5) See Rhys Davids, Manual of Buddhism, p. 109.

(6) *Paccekabuddho*, a Buddha who does not proclaim his knowledge.

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his way. By the result of that deed he was tormented(7) for many years, for hundreds, for thousands and hundreds of thousands of years in hell. By the remainder of the same deed's result, he became a poor man in this very Rājagaha, a wretched and woe-begone man. Having come to the Doctrine and Discipline made known by the Tathāgato, he accepted them together; he accepted the conduct, the teaching,(8) the resignation, and the wisdom. Having come to this and accepted this, he was born, upon the dissolution of the body after death, in the happy state of the world of Paradise,(9) in the society of the Thirty-three Angels. There he outshines the other angels in splendor and glory. And forthwith the Lord, having understood the fact, on that occasion gave vent to the following Enunciation:

"He who hath eyes, even tho unequal,
when energy is found in him,
Is learned in the world of the living, and
should shun evil deeds."

(7) Literally, cookt.

(8) Literally, the thing heard (*sutam.*)

(9) *Saggo*, the Swarga of the Brahmins.

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34. SERVING THE SICK, SERVING THE LORD.

Matthew XXV. 44, 45.

Then shall they also answer, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.

Cf. also John XIII. 3-5, the washing of the disciples' feet, for something of the spirit of this scene.

Major Section on Discipline VIII. 26.

(S. P. in Ekottara.)

Translated in S. B. E., Vol. XVII, p. 240. My attention was drawn to this passage by reading Copleston.

Now at that season a certain monk was sick at the belly, and lay prostrate in his own discharges. And forthwith the Lord, upon going round the sleeping-places, with St. Ānando in attendance behind, came to that monk's abode, and saw him so. And he went up to him, and askt him: "What ails thee, O monk?"

"I am sick at the belly, O Lord."

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"Hast thou then, O monk, any one to wait upon thee?"

"No one, O Lord."

"Why do not the monks wait upon thee?"

"Because, Lord, I am useless to the monks."

Then the Lord addrest St. Ānando: "Go, Ānando, and bring water. Let us bathe this monk."

"Even so, Lord," said St. Ānando, in assent unto the Lord, and brought the water. And the Lord poured the water over that monk; and St. Ānando wiped him. And the Lord graspt him by the head, and St. Ānando by the feet, lifted him up, and laid him on his bed.

And forthwith the Lord, in that connection and with that for a text, assembled the Order of monks, and askt them: "Is there, O monks, in such and such an abode, a monk who is sick?"

"There is, O Lord."

"Then what ails him, O monks?"

"Lord, that venerable one is sick at the belly."

"And is there any one, O monks, to wait upon him?"

"No one, Lord."

"Why do not the monks wait upon him?"

"That monk, Lord, is useless to the monks. Therefore they do not wait upon him."

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"Monks! Ye have neither fathers nor mothers to wait upon you. If, O monks, ye wait not one upon another, who is there indeed who will wait upon you? *Whosoever, O monks, would wait upon me, let him wait upon the sick.*"

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35. THE PENITENT ROBBER:
exhibiting Buddha's Doctrine of the New Birth and the Forgiveness of Sins.

Luke XXIII. 39-43.

And one of the malefactors which were hanged railed on him, saying, Art not thou the Christ? save thyself and us. But the other answered, and rebuking him said, Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said, Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise.

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John III. 5.

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God.

Mark II. 5.

And Jesus seeing their faith saith unto the sick of the palsy, Son, thy sins are forgiven.

Cf. also Eusebius, H. E. III. 23 (the story of the apostle John pursuing and converting the robber.)

Middling Collection, Dialog No. 86.(1)
(**C. T.** in Chinese Ekottara, sixth nipāto, and in the Bhikshu(2) Saṁyukta.)
Translated by Neumann, in Vol. II. pp. 464-474 of his Reden.

THUS HAVE I HEARD. **At one season the Lord was staying at Sāvatthi, in the Con-**

(1) There is a corrupt version of this story in Spence Hardy, translated from medieval Ceylon sources, but the present is its first translation from the Pāli (October, 1900). Its antiquity is attested by the Pāli Great Chronicle, which tells us that it was sculptured, together with other leading stories from Buddha's life, upon the great Tope at the capital of Ceylon, in the second century B. C. The sculptures of similar scenes at Bharahat and Sāñci forbid our rejecting the Chronicle's list of Ceylon sculptures as fiction.

(2) The same story is found in both versions of the Chinese Sa*m*yukta with some abbreviations. Here I quote the text from the Chinese Ekottara, found in the Sixth Nipāto. The Ekottara version contains some additional remarks, but when we leave them out the text agrees nearly word for word with the Pāli. (A. M.)

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queror's Grove, the cloister-garden of the Feeder of the Poor. And at that season, there was a robber named Finger-garland (Aṇgulimālo) in the realm of Pasenadi, the King of Kosalā; and he was barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him, towns, villages, and districts were made as tho they had never been. He slew men all the time and wore a garland of their fingers.

Now, the Lord, having drest betimes, took his bowl in his robe and went to Sāvatthi for alms. When he had gone round it, and had returned from the quest of alms in the afternoon, he rolled up his mat, took his bowl in his robe and entered upon the high-road where Finger-garland the robber was. Then the herdsmen, cattletenders, and farmers, who were working, saw the Lord going thither, and called to him: "O philosopher! Go not upon that road; for a robber named Finger-garland is thereon, who is barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages and districts are made as if they had never been. He slays men all the time and wears a garland of their fingers. O philosopher, men go upon this road only in companies of ten, twenty, thirty or forty; and they go armed for fear of Finger-garland the robber."

When they had said this the Lord went

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on his way in silence. And a second and a third time they said so, but still the Lord went on his way in silence.

Now Finger-garland the robber saw the Lord coming from afar, and seeing him he thought to himself: "This is wonderful, this is marvelous: men go upon this road only in companies of ten, twenty, thirty or forty, and they go armed for fear of me; but this philosopher, it seems, is alone, without any one, open to attack. What if I now take the life of this philosopher?" Then Finger-garland the robber took his sword and shield, got bow and quiver ready, and pursued the Lord. But the Lord put forth such an effort of psychical power, that Finger-garland the robber, going with all his might, could not overtake the Lord going by his inner force (*pakati*).(3) So the robber thought to himself: "This is wonderful, this is marvelous: hitherto I have chased and caught an elephant running, a horse, a chariot, or a deer; but now, going with all my might, I cannot overtake this philosopher going by his inner force." He stood and said to the Lord: "Philosopher, stand! Philosopher, stand!"

"I am standing, O Finger-garland; stand thou also!"

Then Finger-garland the robber thought

(3) Sanskrit, *Prakriti*, the well-known term in the Sāṇkhya philosophy, for ideal or primordial matter, the mind-stuff of creative power.

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to himself: "These Sākya philosophers tell the truth, and mean what they say. And yet this philosopher, even while he is going, says: 'I am standing, O Finger-garland; stand thou also!' What if I now ask him [what he means]?" Then the robber addrest the Lord with a stanza:

"Philosopher, thou sayest, 'I am standing,' while thou art going, and thou callest me standing when thou art not so;

"I ask thee, philosopher, this question: How art thou standing when I am not standing?"

[The Lord.] "*I am standing*, O Finger-garland, *always among all beings*,(4) having laid aside the staff;

"But thou art unrestrained among living things: therefore I am standing and thou art not."

[The Robber.] "Long has the great Seer (*Isi*),(5) this philosopher debating in the Great Forest, been revered by me.

I myself will renounce evil for long, having heard thy stanza that is linkt with religion.

(4) Cf. Rev. III. 20: **Behold, I stand at the door, and knock.**

(5) Sanskrit, *Rishi*.

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"Even thus does a robber resemble a sword or a weapon at the pit and precipice of hell."(6)

The robber bowed at the feet of the Auspicious One, and begged of him initiation on the spot.

Then Buddha, the Compassionate Seer, he who is Master of the world with its angels,

Said to him: "Come, O monk;" and this was all there was to make him a monk.(7)

Now, the Lord, with Finger-garland for an attendant philosopher, went on his journey toward Sāvatthi and in due time arrived there; and there the Lord stayed at Sāvatthi, in the Conqueror's Grove, the cloister-garden of the

(6) *Anvakārī.* The word is not in Childers, but the text here is corrupt or abbreviated.

The Chinese reads: **He threw his sword into the deep** [bottom of a] **precipice.** (A. M.)

(7) Here is inserted an episode in the Chinese. It tells that the robber was trying to kill his mother in order to get a number of fingers necessary to fill up his finger-garland because it was his oath, and that just at the moment he caught sight of the coming philosopher. In this wise in the Chinese version Aṅgulimālo is not a mere robber. The same story is told in a Mahāyāna text (N. C. No. 434). His garland was to be dedicated to a certain god in order that he might be purified from his sins. There is also added a discourse on the six false views arising from attachment to egotism. On account of this remark the story is taken into the sixth Nipāto. (A. M.)

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Feeder of the Poor. Now at that season a great crowd collected at the palace-gate of Pasenadi, the King of Kosalā, and there went up a hue and cry: "Your Majesty, there is a robber in your realm named Finger-garland, who is barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts are made as if they had never been. He slays men all the time, and wears a garland of their fingers. Let your Majesty arrest him."

Now Pasenadi, the King of Kosalā, departed that day from Sāvatthi with some five hundred horses, and proceeded to the cloister-garden. He went by chariot as far as the ground was passable for chariots, and then alighted, and went on foot to where the Lord was. Going up to the Lord, he saluted him and sat respectfully on one side. While he so sat, the Lord said to him: "O great King, is Seniyo Bimbisāro, the King of Magadhā, provoked at you, or the Licchavi [clan] of Vesāli, or other rival kings?" "Nay, Lord, none of these kings are provoked at me. But, Lord, there is in my realm a robber named Finger-garland, who is barbarous, red-handed, devoted to killing and slaughter, unmerciful to all who live. By him towns, villages, and districts are made as if they had never been. He slays men all the time and wears a garland of

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their fingers. Lord, I fear I shall not arrest him."

"But, great King, if you saw Finger-garland with his hair and beard cut off, having put on the yellow robes and gone forth from domestic life into the homeless one; abstaining from taking life, from theft, and from lying; eating one meal a day, chaste, moral, with a glorious religion, what would you do to him?"

"Lord, we should salute him respectfully, or rise in his presence, or offer him a seat, or present him with robe and alms-bowl, a dwelling-place, the requisites for sickness, medicine and conveniences; and we should appoint for him the protection, toleration and defense that are due to religion.(8) But, Lord, how could there be such moral restraint in an immoral, wicked man like him?"

Now at that time St. Finger-garland was sitting not far from the Lord. Then the Lord, stretching out his right arm, said to Pasenadi, the King of Kosalā: "This, great King, is Finger-garland!" Then the king was seized with fear, consternation and horror, and the Lord, seeing him so, said to him: "Fear not, great King, fear not: there is nothing for you

(8) Rhys Davids translates the same phrase in the Long Collection thus: **watch and ward and guard according to the law.** The **or** in our present translation of this paragraph arises from a difference in the text.

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to fear any more." So the King, who had been terrified, became calm again, and went up to Finger-garland, saying to him: "Surely Your Reverence is not Finger-garland?" "Yes, great King."

"What is the clan of Your Reverence's father, and what is the clan of your mother?"

"Great King, my father is a Gaggo, and my mother a Mantānī."

"May it please Your Reverence Gaggo-Mantānī-son, I shall supply you with a robe, alms-bowl, and dwelling-place, and with the requisites for sickness, medicine and conveniences."

But at that season St. Finger-garland was a forest-dweller, with an alms-bowl, and wearing three robes taken from dustheaps. So he said to the king: "Enough, great King: three robes are my full outfit."

Then Pasenadi, the King of Kosalā, approacht the Lord, saluted him respectfully, and sat on one side. And so sitting, the King said to the Lord: "Wonderful, O Lord! marvelous, O Lord! is it even until now, O Master and Lord: men are tamed among the untamed, pacified among the unpacified, and among those who have not attained, they are brought to Nirvāna (literally, *extinguisht among the non-extinct*). (9) He,

(9) A magnificent paronomasia, quite untranslatable: **aparinibbutānam parinibbāpetā.** The last word is causative, and the literal translation would be very cumbrous: **caused to be extinguisht among those not extinguisht.**

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Lord, whom we could not tame by staff or sword, is tamed by the Lord without staff and without sword. But now, Lord, we must go: we have much to do, much business on hand."

"Just as you think fit, great King."

So Pasenadi, the King of Kosalā, rose from his seat, saluted the Lord respectfully, and keeping him on his right hand, departed. Then St. Finger-garland, having drest betimes, took bowl in robe and went into Sāvatthi for alms. And going thru Sāvatthi from house to house for alms, he saw a woman in the agonies of travail, and thereupon thought to himself: "Alas, how beings suffer; alas, how beings suffer!"

Now St. Finger-garland, having gone to Sāvatthi for alms and returned in the afternoon, approacht the Lord, saluted him, and sat as usual, and said: "Lord, today on my begging rounds in Sāvatthi, while I went from house to house, I saw a woman in the agonies of travail; whereupon I thought to myself: 'Alas, how beings suffer; alas, how beings suffer!' "

"Well now, Finger-garland, go to Sāvatthi, go up to that woman and say this: 'Since I was born, sister, I do not remember that I ever purposely took the life of anything that breathes. By this truth be there safety to thee and safety to thy womb.' "

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"But Lord, that would surely be for me a deliberate lie: by me, Lord, have many breathing things been reft of life."

"Well, then, Finger-garland, go to Sāvatthi, approach that woman and say: 'Sister, since I was BORN OF THE NOBLE BIRTH I do not remember that I ever purposely took the life of aught that breathes. By this truth be there safety to thee, and safety to thy womb.'"

"Even so, Lord," said St. Finger-garland, in assent unto the Lord; and going into Sāvatthi, he approacht that woman and said: "Sister, since I was BORN OF THE NOBLE BIRTH I do not remember that I ever purposely took the life of aught that breathes. By this truth be there safety to thee and safety to thy womb."

Whereupon there was safety to that woman and safety to her womb.

And forthwith St. Finger-garland, dwelling alone, retired, earnest, ardent and strenuous for a little time, realized by his own supernal knowledge, and even in this world, that incomparable goal of the religious life, for the sake whereof do veritable gentlemen go forth from the domestic life into the homeless one: he perceived that birth was destroyed, that the religious life was lived, and duty done, and after this existence there was naught beyond. And so St. Finger-garland became one of the Arahats.

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Now St. Finger-garland, having drest betimes, took bowl in robe, and went to Sāvatthi for alms; and on one occasion a clod of earth was thrown and hit his person; upon another occasion a stick, and yet again a stone. Then St. Finger-garland, with his head broken and the blood flowing, his bowl broken and his robe rent, approacht the Lord. And the Lord saw him coming from afar, and said to him: "Bear up, O Brahmin, bear up! *You are feeling in this world the effect of some deed for which you would have been tormented in hell for many years, for many hundreds and thousands of years.*"

Then St. Finger-garland, when secluded and solitary, felt the bliss of deliverance, and on that occasion gave vent to the following Enunciation.

The dialog ends with a page of rugged verse, which recurs in the Book of Stanzas by Monks, and probably goes back to some expressions of Aṇgulimālo himself. Because the sūtra is accompanied by stanzas, the Chinese Āgamas have it in the Bhikshu section of the Sagāthavaggo of the Classified Collection instead of in the Middling.

The words italicized are important. This is the doctrine of the forgiveness of sins. To the Arahat all the past is wiped away, and he only suffers such physical effects of evil as those described; but no retribution can follow him beyond the grave.

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36. DISCIPLES REPELLED BY DEEP DOCTRINE.

John VI. 66.

Upon this many of his disciples went back, and walkt no more with him.

Numerical Collection VII. 68.

(Chinese Middling Collection, No. 5. Agreement perfect.)

Now, when this discourse [on Burning] was spoken, hot blood gusht from the mouths of some sixty monks, while other sixty rejected the teaching, and went back to the world, saying: "Hard is the Lord, very hard is the Lord!" But the hearts of yet other sixty monks, who clung not to the Depravities, were emancipated.

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37. TRIUMPHAL ENTRY INTO THE CAPITAL; WITH PEAN.

Luke XIX. 37-38.

And as he was now drawing nigh, [even] at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the powers which they had seen; saying, Blessed is the King that cometh in the name of the Lord: peace in heaven, and glory in the highest.

Major Section on Discipline, I. 22.
(C. T., N. C. 1117.)(1)
Translated in S. B. E., Vol. XIII, p. 141.

Now Seniyo Bimbisāro, the King of Magadhā, when the night had past, commanded excellent food, both hard and soft, to be prepared, and the time to be announced to the Lord, thus:

"It is time, Lord: the meal is ready."

And the Lord, having drest betimes, took

(1) We have in the Chinese three (at least) different versions of this story. The one I quote here is in the Vinaya Text of the Dharmagupta School. Another is in that of the Mahīçāsakas. The stanzas spoken by Sakko in answer to the people are longer in the Dharmagupta Vinaya. A third version is found in the Madhyama-āgama No. 62. But this version omits Sakko's stanzas in Buddha's praise. (A. M.)

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his bowl in his robe, and entered Kinghouse (Rājagaha) with a great company of monks, with a thousand monks who had all been wild ascetics before.

Now at that season Sakko the Lord of the angels, assuming the appearance of a young brahmin, walkt in front of the company of monks with the Buddha at its head, and sang the following stanzas:

The Self-Controlled One with the self-controlled, together with the wild ascetics that were; the Emancipated One with the emancipated,

The Altogether Golden, the Lord, hath entered Kingshouse.

The Delivered One with the delivered, together with the wild ascetics that were; the Emancipated One with the emancipated,

The Altogether Golden, the Lord, hath entered Kingshouse.

He who hath crost [the ocean of passion] with those who have crost it, together with the wild ascetics that were; the Emancipated One with the emancipated,

The Altogether Golden, the Lord, hath entered Kingshouse.

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Endowed with ten nobilities of mind, ten powers, understanding the ten conditions, and of ten possest,

The one with retinue of hundreds ten, the Lord, hath entered Kingshouse.

When men saw Sakko, the Lord of the angels, they said: "This young brahmin is handsome indeed, fair to behold, giving delight. To whom does this young brahmin belong?" [i. e. Whose attendant student is he?]

Whereupon Sakko the Lord of the angels addrest those men with a stanza:

"He who is entirely tamed, unrivalled Buddha,

The Arahat, the world's Auspicious One, his attendant am I."

It is doubtless hypercriticism to observe that Luke's refrain, alone among the four Evangelists, who all describe this scene, is curiously parallel to the Pāli:

Εὐλογημένος ὁ ἐρχόμενος Βασιλεὺς:

RĀJAgaham PĀVISI BHAGAVĀ.

So also the mention of powers (*δυναμεις*) recalls the *dasabalo* of our passage. Anesaki tells me that the Chinese Mahāvastu (Nanjio 587) has an account of the Triumphal Entry in perfect agreement with the Pāli.

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38. PSYCHICAL POWERS: Appearing and Vanishing, Walking on Water, &c.

Aristion's Appendix (Mark XVI. 17, 18.)

And these signs shall follow them that believe: in my name shall they cast out demons; they shall speak with [new] tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them; they shall lay hands on the sick, and they shall recover.

Luke XXIV. 31; 36.

And their eyes were opened, and they knew him; and ***he vanisht out of their sight.....*** And as they spake these things, he himself stood in the midst of them.

John XX. 19; 26.

When therefore it was evening on that day, the first day of the week, and ***when the doors were shut*** where the disciples were, for fear of the Jews, ***Jesus came and stood in the midst,*** and saith unto them, Peace be unto you.....

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And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you.

Mark VI. 48 and parallels (told of Christ.)

And seeing them distrest in rowing, for the wind was contrary unto them, about the fourth watch of the night he cometh unto them, *walking on the sea.*

Matthew XIV. 29 (told of Peter.)

And he said, Come. And Peter went down from the boat, and *walkt upon the waters,* to come to Jesus.(1)

Numerical Collection III. 60.

(**C. P.** in Chinese Dīrgha, No. 24.) (2)

Compare also Middling Collection, Dialog No. 6, translated in S. B. E. XI ; Long Collection, Dialog No. 11, translated in *Dialogs of the Buddha* (1899), each by Rhys Davids, and the former also into German by Neumann.

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(1) See Appendix, No. 7.

(2) Cf. also the Ekottara, which connects the sermon with the story of the conversion of the three Kāçyapas. The text corresponding to *Saṇgārava* of the Aṇguttara, here translated, is found in No. 143 of the Chinese Madhyama. (A. M.)

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O Brahmin, there are these three miracles. (3) What three? The miracle of psychical power, the miracle of mind-reading, and the miracle of education. What, O Brahmin, is the miracle of psychical power? In this case, O Brahmin, one enjoys in various ways a kind of psychical power: from being one he becomes multiform, from being multiform he becomes one; he ***appears and vanishes; he goes without hindrance to the farther side of a wall*** or battlement or mountain, as if thru air; he plunges into earth and emerges, as if in water, ***he walks on the water*** without dividing it, as if on earth; like a bird on wing he travels thru the air in the posture of meditation; and yonder sun and moon, so magical, so mighty, he feels and touches with his hand; while up to the world of God he reaches even in the body. This, O Brahmin, is called the miracle of psychical power.

And what, Brahmin, is the miracle of mind-reading? In this case, O Brahmin, one reads minds by visible indication, and says: "Your mind is thus, your mind is so, your heart is so-and-so." Even if he read much, it is always as he says, and not otherwise. Again,

(3) *Pāṭihāriya* is the regular word for a display of magical power or jugglery, and is best rendered "miracle." The word *Iddhi*, translated "psychical power," is more dignified. Burnouf renders it "puissance surnaturelle."

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O Brahmin, one reads minds not by visible indication, but by hearing the voice of men, demons or angels, and then declaring the state of mind; and even if he read much, he is always right. Nor alone by these means does he read, but he hears the sound of thought-vibrations from thinking and reflecting, and in this way comes to read the mind and heart. And as before, he is always right. Then again, besides visible indication, voice and thought-vibration, one ascertains the trance-mind of a man absorbed in rapture beyond thought and beyond reflection, by heart-to-heart perception, so that one can say: "From the determinate mental conformation of this friend, from the nature of his heart, he will think such and such a thought." And as before, he is always right. This, O Brahmin, is called the miracle of mind-reading.

What, now, Brahmin, is the miracle of education?

In this case, O Brahmin, one educates on this wise: "Think thus instead of so; consider thus instead of thus. Renounce this; train yourself in that, and abide therein." This, Brahmin, is called the miracle of education. And these are the three miracles. (4)

(4) In Dīgha No. 11, Gotamo says: **It is because I see the danger in miracles of psychical power and of mind-reading, that I detest, abhor and despise them.** In the semi-canonical Sanskrit Divyāvadāna, he says that he commands the disciples not to work miracles, but to hide their good deeds and show their sins.

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Which of the three, think you, is the most excellent and most refined?

Well, now, Gotamo, as to the miracle of psychical power, he who performs and experiences this has the benefit all to himself. This kind of miracle, Gotamo, appears to me a natural accompaniment of religion. And I think the same of the second, the miracle of mind-reading. But that last one, Gotamo, that miracle of education, appears to me the most excellent and most refined. Wonderful, O Gotamo, marvelous, O Gotamo, is this good saying of yours; and we hold that you are endowed with all three of these miracles. Gotamo can indeed practise every one of the aforesaid psychical powers, from becoming multiform to reaching in the body unto the world of God. Gotamo can ascertain the trance-mind of man absorbed in rapture beyond thought and beyond reflection, by heart-to-heart perception, and can say from the determinate conformation and the nature of the heart what the thought will be. And Gotamo can educate by telling what to think and what to consider; what to renounce, wherein to train oneself, and wherein to abide.

It is true, O Brahmin, that I have attained to all that you have said, and I will furthermore assert that I can do each of the three miracles in question.(5)

But is there, Gotamo, a single other monk

(5) In this and similar cases the tedious repetitions of the original are condenst into the style of our Western rhetoric.

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who is endowed with these miracles besides yourself?

Brahmin, not only one, nor a hundred, nor two, three, four, or five hundred, but even more monks there are who are endowed with these three miracles.

But, Gotamo, where do these monks now dwell?

In this very Order, O Brahmin!

Excellent, O Gotamo! excellent! As one raises what has been thrown down, or reveals what has been hidden, or tells the way to him who has gone astray, or holds out a lamp in the darkness that those who have eyes may see the objects, just even so has the Doctrine been made clear by Gotamo in manifold exposition. And I, even I, take refuge in Gotamo, his Doctrine and his Order. May Gotamo receive as a lay-disciple, from this day forth as long as life endures, me who have taken refuge [in him].

The Miracle of Education reminds one of Plato's Exegete (i. e. the Delphic Oracle as a counsellor. See the *Republic*, Book 4.)

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39. THE SAINT SUPERIOR TO HARM.

Luke X. 19.

Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy: and nothing shall in any wise hurt you.

Aristion's Appendix (Mark XVI. 17, 18).

And these signs shall follow them that believe: in my name shall they cast out demons; they shall speak with [new] tongues; they shall take up serpents, and if they drink any deadly thing, it shall in no wise hurt them.

Numerical Collection XI. 16.

Quoted in *The Questions of King Milinda*: S. B. E., Vol. XXXV, p. 279. See also Birth-Story, No. 169.

Eleven benefits, O monks, are due from the cultivation of Love,—from practising it, developing, making it active and practical, pursuing it, accumulating, and striving to the height of its heart-deliverance.

What are the eleven?—One sleeps in peace and wakes in peace; he dreams no evil dream; he is dear unto mortals and immortals; the angels watch over him; fire, poison, sword can harm him not; quickly his heart is calmed; the aspect of his countenance is serene; he meets death undismayed; and should he fail of the Highest, he is sure to go to the world of God.

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40. POWER OVER SERPENTS.

Luke X. 19, (as above).
Justin Martyr adds *centipedes.*

Minor Section on Discipline, V. 6.
(**C. T.,** N. C. 1122).(1) Translated in S. B. E., XX., p. 75.

Now at that season a certain monk died of the bite of a serpent. They told the matter to the Lord.....And he said: "Now surely that monk, O monks, did not diffuse his Love toward the four royal breeds of serpents! Had he done so, he would not die of the bite of one."

The reason why I capitalize *Love* is because it is a technical term, and means literally and forcibly *willing what is good.* By a systematic practise of this love-meditation, or projection of affectionate thought-waves toward all creatures, Gotamo, as we have read in a former translation,(2) became the Deity of a bygone cycle.

(1) We have this story and the stanzas *Virūpakkhehi* in the Pāli Aṇguttara IV. 6. (Vol. II. p. 273) and in Chinese. (N. C. No. 544). Cf. my book on Buddhism, p. 110 (3). (A. M.)

(2) Parallel 57, which first appeared in April, 1900, while No. 40 appeared in June, 1900.

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41. POWER OVER WATER.

Mark IV. 39.

And he awoke and rebuked the wind, and said unto the sea, Peace! Be still. And the wind ceast, and there was a great calm.

Major Section on Discipline, I. 20.

Translated by Davids and Oldenberg, S. B. E. XIII, pp. 130, 131.

C. T. Dharmagupta Vinaya, N. C. 1117.(1)

Now on that occasion there rained a great unseasonable cloud, and a great flood arose. In the place where the Lord was sojourning, that place was not pervaded by water. Then the Lord reflected: "Suppose now I drive out the water around, and pace in meditation on dust-covered ground in the midst." So the Lord drove out the water around, and paced in meditation upon dust-covered ground in the midst.

For rain-making power, see Parallel 45, below.

(1) Instead of *mahāudakavākako sañjayi*, it reads: [The rain] **poured like elephant-urine, and the water was so deep as to reach men's loins.** (A. M.)

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42. MIRACULOUS WATER PROCEEDS FROM THE SAINT.

John VII. 38. He that believeth on me, ***as the Scripture hath said,*** out of his belly shall flow rivers of living water.

The Way to Supernal Knowledge.
(*Patisambhidā-maggo*) *1. 53.*

What is the Tathāgato's knowledge of the twin miracle? In this case, the Tathāgato works a twin miracle unrivaled by disciples: from his upper body proceeds a flame of fire, ***and from his lower body proceeds a torrent of water.*** Again from his lower body proceeds a flame of fire, and from his upper body a torrent of water.

Here the words of John, ποταμοι 'εκ της κοιλιας αυτου ρευσουσιν ὑδατος equate the Pāli *hetthimakāyato udakadhārā pavattati*, except for the tense and number, and the word **proceed** or **roll forth**, instead of **flow**, and **lower body** instead of **belly**. The addition of ζωντος in the Greek is the only word which can be ascribed to the Old Testament: **living water** occurs in several of the prophets. But the quotation as a whole is not there. Dean Alford, in his commentary, voices the despair of all the exegetes from the beginning, when he says: "We look in vain for such a text in the Old Testa-

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ment, and an apocryphal or lost canonical book is out of the question."

For an argument that this text is quoted by John from a Buddhist source, the reader is referred to my essay on *Buddhist Texts in John:* (Philadelphia, 1906.) Estlin Carpenter, in writing to me upon the subject of this essay, prefers to trace the source to some lost midrash. In Zohar, Book 1, he finds a comment on Proverbs V. 15, which says that the souls of the righteous shall become a fountain and shall gush forth living water in all directions. Such fancies as this, says he, such as the notion that the reins of Abraham were two wells of instruction, are behind the verse in John. It may be so, but my argument is cumulative, and rests upon the express citation of two Buddhist texts as Scripture (John VII. 38; XII. 34), plus the agreement of others. The Japanese abbot, Shaku Soyen, in his Sermons, calls attention to the Buddhist tone of John's Gospel. In spite of the Fourth Evangelist's exclusiveness in speaking of former leaders as thieves and robbers, he is eclectic and universal in his general treatment, and would quote any sacred sentiment that occurred to him.

The present text implies the ancient doctrine of the microcosm : the saint is conceived as uniting in himself all nature, and hence in the water-meditation he is assimilated to water, and in the flame-meditation he passes away in fire. This mysticism is quite Johannine, as in John VI, where the flesh and blood of the Son of Man must be partaken of by the believer.

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43. FAITH TO REMOVE MOUNTAINS.

Matthew XVII. 20, 21.

And he saith unto them, Because of your little faith: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. [But this kind goeth not out save by prayer and fasting.]

Repeated in Matthew XXI, which is parallel with Mark XI. But the added verse which appears in some MSS., Matt. XVII. 21, is analogous to Gotamo's exclamation about ignorance.

Numerical Collection VI. 24.

Monks, a monk endowed with six qualities can cleave the Himālaya, the monarch of mountains. But what a doctrine for vile ignorance! Which are the six?

Monks, suppose a monk is expert in the attainment of Trance (or, concentration), in the maintenance thereof and the rising therefrom; expert in the obscure intimations of trance, in its range, and in earnest aspiration thereunto. A monk endowed with these six qualities, O monks, can cleave the Himālaya, the monarch of mountains. But what a doctrine for vile ignorance!

In the medieval Additions to the Talmud, there

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is a story told by Rabbi Nathan of a stone-cutter who broke up a mountain piecemeal, and pusht the last remaining rock into the Jordan. Tho told as a parable, it appears to preserve some reminiscence of a Palestinian trying to carry out literally the words of Christ. See Rodkinson's Babylonian Talmud, translation of Tract Aboth, p. 29.

44. HEALING THE SICK.

Matthew VIII. 16.

When even was come, they brought unto him many demoniacs: and he cast out the spirits *with a word*, and healed all that were sick.

The parallel passage in Mark I. 34, says that he healed *many*, not all.

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John XV. 3.

Already ye are clean *because of the word* which I have spoken unto you.

It is true that spiritual cleanness is here meant, but we know that in the New Testament, the two go hand in hand. See Mark II. 5; John V. 14.

Classified Collection XLVI. 14.

THUS HAVE I HEARD. At one season the Lord was staying at Rājagaha, in the Bambū Grove beside the Squirrels' feeding-ground. Now at that season St. Kassapo the Great was staying at the Fig-tree Grotto, and was sick, suffering and severely ill. Then the Lord, having arisen from his evening retirement, went up to St. Kassapo the Great, and sat on a seat prepared for him. And so sitting, the Lord said: "I hope you are bearing up; I hope you are able to move, and that your pains are going away, and not coming on. Deep breathing is a sign that they are going away, and not coming on."

"No, Lord; I am not bearing up; I am not able to move; my severe pains are coming on; they are not going away; the deep breathing is a sign that they are coming on, and not going away."

"Kassapo, there are these seven branches of wisdom thoroly taught by me, practist and

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developt; and they conduce to higher knowledge, to full enlightenment, to Nirvāna. What are the seven? They are:

[1.] Mental collectedness.
[2.] Search for truth.
[3.] Will-power.
[4.] Joy.
[5.] Peace.
[6.] Sustained collectedness (or, Trance).
[7.] Equanimity.

These are the seven branches of wisdom thoroly taught by me, practist and developt; and they conduce to higher knowledge, to full enlightenment, to Nirvāna."

"Certainly, O Lord, these are the branches of wisdom. Certainly, O Auspicious One, these are the branches of wisdom."

This is what the Lord said, and St. Kassapo the Great was rapt and rejoiced at the utterance of the Lord. And St. Kassapo the Great got up from that sickness; and so his sickness was renounced. (1)

Ditto XLVI. 15.

The more celebrated disciple Moggallāno is cured in the same way at the Vulture's Peak.

(1) *Pahīno*, the regular word for renouncing or forsaking sin.

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Ditto XLVI. 16.

At one season the Lord was staying at Rājagaha, in the Bambū Grove beside the Squirrels' feeding-ground. Now at that season the Lord was sick, suffering, and severely ill. And St. Cundo the Great went up to the Lord, and sat respectfully on one side. And while he was so sitting, the Lord said to him: "Cundo, call to mind the seven branches of wisdom."

" Lord, there are these seven branches of wisdom thoroly taught by the Lord, practist and developt; and they conduce to higher knowledge, to full enlightenment, to Nirvāna."

[Cundo then recites them as given above.]

"Certainly, Cundo, these are the branches of wisdom; these are the branches of wisdom."

This is what St. Cundo the Great said, and the Master approved. Then the Lord got up from that sickness; and thus his sickness was renounced.

All three of these passages are in the *Parittā*, an ancient Pāli manual of Scriptural selections for use in daily life. It was partly translated into French (but with none of these passages) by Léon Feer in 1871, who also, in 1883, translated the first of the three from the Tibetan. The Parittā or Parittam (i.e. *Defense*) is used in Ceylon to this day as a ward against evil. The Greek historian Arrian

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(second century, but using pre-Christian sources) bears witness to the Hindū belief in spiritual healing. He says (*Indica* 15): "The Sophists.....were supposed to cure whatever was curable, not without God (οὐκ ἀνευ θεου)."

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45. PRAYER.

Mark XI. 24, 25.

All things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also which is in heaven may forgive you your trespasses.

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James V. 16-18.

The supplication of a righteous man availeth much in its working. Elijah was a man of like passions with us, and he prayed fervently that it might not rain; and it rained not on the earth for three years and six months. ***And he prayed again; and the heaven gave rain, and the earth brought forth her fruit.***

Middling Collection, Dialog 41.

Citizens, if a pious and upright man should wish: "Oh, that I, upon the body's dissolution after death, may be born into fellowship with a great family of [the caste of the] Nobles!" it will come to pass: upon the body's dissolution after death he will be born into fellowship with a great family of Nobles. And why? Because he was pious and upright.

Citizens, if a pious and upright man should wish to be born after death into a great Brahmin family, a great middle-class family, or into fellowship with the various orders of angels [which are enumerated], he will be so, because pious and upright. And if he should wish, after destruction of the cardinal vices, to realize by his own supernal knowledge in this present world, to be initiated into, and abide in the viceless deliverance of heart and intellect, it will come to pass.

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Classified Collection XLI. 10. (**C. T.** in Chinese).

On this occasion the citizen(1) Citto was sick, suffering and severely ill. Then a number of park-fairies, forest-fairies, tree-fairies—fairies dwelling among the lords of plants, grasses and forests—came flocking together unto the citizen Citto and said: "Pray,(2) citizen, that in the future you may be a king, an emperor (*Cakkavatti*)."

Citto refuses to pray for temporal prosperity, and instead he converts his friends and kinsfolk to Buddhism, after which he dies. In both Christian and Buddhist texts we have the central idea that the strong aspiration of a good man takes effect. But he must first be good.(3) To the Christian it is the answer of God to petition; to the Buddhist it is the response of cosmic law.

Birth-Story 75.

[The Future Buddha speaks.]

"Friend Pajjunno, I am distrest for my kinsfolk's sake. I am moral and austere, and why sendest thou no rain from heaven? Tho born where it is customary to prey on one's kins-

(1) *Gahapati*, literally "householder," but meaning also a village magistrate, a financier, a commoner, a social magnate.

(2) *Panidhehi*. The use of this word in Buddhist literature is equivalent to the Christian praying.

(3) Compare Middling Collection, Dialog 6, translated in S. B. E. XI.

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folk, I have never from my youth up devoured any fish, even of the size of a grain of rice; nor have I ever robbed a single creature of its life. By this truth I adjure thee to send rain and deliver my kinsfolk from pain." Therewithal he called unto Pajjunno, the angel-king, as a master might call an attendant or a slave, in this stanza:

"Thunder, O Pajjunno! Destroy the food of the crow!
Deliver the crow unto sorrow, and release me from the same."

Even as if ordering an attendant or a slave, the future Buddha called to Pajjunno, bringing thereby a great rain over the whole kingdom of Kosalā, and delivering a great many folk from the pain of death.

This doctrine of the Efficacy of Goodness (*puñño* and *sīla-guno*) is conspicuous in the Birth-Stories. A hero protests innocence of certain crimes or proficiency in certain virtues, and then adjures the unseen Power or powers by this Act of Truth (*sacca-kiriyam*), saying, as above: By this truth, do so and so. We have already had an example from the Sūtras themselves (Parallel 35, p. 23). In the commentary or introductory story to Jātaka 75, Buddha himself causes a rainfall at Sāvatthi. It is in a time of severe drought, and the pool beside the Conqueror's Grove is dried up.

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Gotamo wishes to bathe, and orders the astonisht Ānando to bring his bath-robe. Standing on the steps of the tank, he simply says: "I would fain bathe in the tank of the Victor's Grove." Sakko's throne becomes hot, and he commands the proper authority to send rain. Torrents fall over all Kosalā.

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46. MENTAL ORIGIN OF DISEASE.

Mark II. 5.

Jesus, seeing their faith, saith unto the sick of the palsy, Son, thy sins are forgiven.

John V. 14.

Behold, thou art made whole: sin no more, lest a worse thing befall thee.

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Classified Collection XXXV. 74. (C. T. in Chinese.)

This took place at Sāvatthi.

A certain monk approacht the Lord in the usual way, and sitting on one side, he said unto him: "Lord, there is in such and such a cloister a new and inexperienced monk who is sick, suffering and severely ill. Will the Lord be so kind as to go to him and comfort him?"

Then the Lord, considering that this monk was a novice and sick and inexperienced, went to him. Now when that monk saw the Lord coming, even from afar, he began to make room on the couch. Then the Lord said to him: "Come, now, there is no need to act thus: there are seats here made ready: I will sit on one of them." And the Lord did so. While sitting, he said to the monk: "Surely, monk, you can bear up; you are able to move; the pains are going away and not coming on. Your deep breathing is a sign that they are going away, and not coming on."

"No, Lord, I cannot bear up; I am not able to move; my sharp pains are coming on; they are not going away. The deep breathing is a sign that they are coming on, and not going away."

"Monk, you have not any remorse or regret about anything, have you?"

"Certainly, Lord; I have much remorse and much regret."

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"You surely are not to blame for any misconduct?"

"It is not that, Lord."

"Well, monk, if you are not to blame for any misconduct, then why have you remorse and regret?"

"Lord, I do not know the meaning of the doctrine of moral purity taught by the Lord."

"Well, monk, if you do not know that, what doctrine taught by me do you know the meaning of?"

"Lord, I know the meaning of the doctrine about passion and abstinence taught by the Lord."

"Good, monk, good. It is well that you know the meaning of the doctrine about passion and abstinence taught by me, for the meaning of these is the doctrine I teach. What think you, O monk? Is the eye permanent or impermanent?"

"Impermanent, Lord."

"Are the ear, the nose, the tongue, the body and the mind permanent or impermanent?"

"Impermanent, Lord."

"But is the impermanent painful or pleasant?"

"Painful, Lord."

"Well, then, can you predicate of what is

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impermanent, painful and liable to change: 'This is mine, I am this, this is myself?' "

"No, Lord, you cannot."

"Monk, when the noble and learned disciple sees this, he grows weary of the eye, weary of ear, nose, tongue, body and mind. He knows that after this existence there is no beyond."

This is what the Lord said, and that monk was rapt and rejoiced at the utterance of the Lord. And while that exposition was being uttered, there arose in that monk the pure and spotless eye of religion, namely the truth, that whatever has the quality of beginning has also the quality of cessation.

The question about remorse and regret brings out the idea that disease is the result of sin or of bad mental states induced thereby. In *Majjhima* 36, a Jain objects that the Buddhists have mastery over their minds, but not over their bodies. Gotamo replies: **When the body is uncontrolled, so is the heart: when the body is controlled, the heart is likewise.**

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47. DISPLAY OF PSYCHICAL POWER FORBIDDEN.

Mark VIII. 11, 12.

And the Pharisees came forth, and began to question with him, seeking of him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek a sign? Verily, I say unto you, There shall no sign be given unto this generation.

Minor Section on Discipline, V. 8.

(**C. T.**, Mahîçâsaka Vinayo.) Translated in S. B. E. XX. p. 81.

Ye are not, O monks, to display psychical power or miracle of superhuman kind before the laity. Whoever does so is guilty of a misdemeanor.

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48. SAVING POWER OF BELIEF.

Mark IX. 23.

Jesus said unto him, If thou canst! All things are possible to him that believeth.

Cf. John III. 18, and the New Testament thruout.

Numerical Collection I. 17. (C. T., N. C. 714.)

Monks, I do not perceive another single quality whereby beings, upon the dissolution of the body after death, rise again in states of suffering, woe, destruction and hell, to be compared, O monks, to false belief.

Beings possest of false belief, O monks, upon the dissolution of the body after death, rise again in states of suffering, woe, destruction and hell.

Monks, I do not perceive another single quality whereby beings, upon the dissolution of the body after death, rise again in the world of weal and paradise, to be compared, O monks, with Right Belief.(1)

Beings possest of Right Belief, O monks, upon the dissolution of the body after death, rise again in the world of paradise.

(1) The first step in the Noble Eightfold Path of Gotamo's famous Sermon in the Deer Park near Benāres. The doctrine of the saving power of Belief is thus fundamental in Buddhism.

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Josiah N. Cushing, in his posthumous *Christ and Buddha* (Philadelphia, 1907) observes that there is a slight parallelism between Nirvā*n*a and Eternal Life. But the parallel is rather between the latter and the life of the Buddhist paradise (*saggo*); or, better still, the life of the world of Brahmā, the supreme personal Ruler. As we shall observe below (Parallel 58, note), the supreme personal God of Buddhism is not the First Cause, but the highest human being in the universe. Nirvā*n*a is beyond all: beyond the universe, beyond heaven, beyond God. It has no Christian parallel whatever. It is more akin to Herbert Spencer's Unknowable, and consequently finds no place in the present book.

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49. SPIRITUAL SONSHIP AND SPIRITUAL SACRIFICE.

John I. 12-13.

But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

John III. 5-7.

Verily, verily, I say unto thee, Except a man be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born anew.

Romans VIII. 17.

If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.

1. Corinthians IV. 15.

For tho ye should have ten thousand tutors in Christ, yet have ye not many fathers: for in Christ Jesus I begat you thru the Gospel,

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Galatians IV. 19.

My little children, of whom I am again in travail until Christ be formed in you.

Philemon 10.

I beseech thee for my child, whom I have begotten in my bonds.

(On sacrifice)

Matthew IX. 13.

But go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners.

[*I desire mercy, and not sacrifice,* is a quotation from Hosea VI. 6.]

Matthew XII. 7.

But if ye had known what this meaneth, I desire mercy, and not sacrifice, ye would not have condemned the guiltless.

Hebrews IX. 23.

It was necessary therefore that the copies of the things in the heavens should be cleansed with these; but the heavenly things themselves with better sacrifices than these.

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Logia Book 100. (S. P., N. C. 546.) (1)

This was said by the Lord, said by the Arahat, and heard by me.

Monks, I am a Brahmin, suitable to beg of; drinking always pure drink; wearing my last body; an incomparable Healer and Physician. Ye are my lawful sons, born of my mouth, born of my religion(2); spiritual heirs, not carnal ones.

There are also, O monks, both carnal and spiritual alms; carnal and spiritual distribution; carnal and spiritual help. And the spiritual is always the chief.

And again there are two sacrifices: carnal sacrifice and spiritual sacrifice; and of these twain, the chief one, monks, is the spiritual sacrifice.

This is the meaning of what the Lord spake, and here it is rendered thus:

He who, without stint, hath offered a spiritual sacrifice—
The Tathāgato, who pitieth all beings—

(1) Logion 100 is wanting in the Chinese Itivṛtika (N. C. No. 714), but this passage with omission of the utterance about the spiritual sacrifice is found in the text corresponding to the Saṃyutta VIII. 7, i. e. the text above cited and in N. C. No. 544. The similarity of this Logia passage to the Sela of the Sutta Nipāto is also to be noticed. To this latter text we have a corresponding text in the Chinese Ekottara, but the stanzas are omitted. (A. M.)

(2) Or, spiritually born (*dhamma*-born).

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He indeed is the best among angels and
mortals:
Sentient beings worship him who hath
past beyond Existence.

Exactly this is the meaning of what the Lord said, and thus it was heard by me.

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50. THE SPIRITUAL WARFARE IS INTERNECINE.

Luke XII. 49-53.

I came to cast fire upon the earth; and what will I, if it is already kindled? But I have a baptism to be baptized with; and how am I straitened till it be accomplisht! Think ye that I am come to give peace in the earth? I tell you, Nay; but rather division: for there shall be from henceforth five in one house

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divided, three against two, and two against three. They shall be divided, father against son, and son against father; mother against daughter, and daughter against her mother; mother-in-law against her daughter-in-law, and daughter-in-law against her mother-in-law.

Matthew X. 34-36.

Think not that I came to send peace on the earth: I came not to send peace, but a sword. For I came to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law: and a man's foes shall be they of his own household.

Hymns of the Faith 294, 295.

(**C. T.** Nanjio 1321 and 1439. The verses are quoted in N. C. 1273 and 1275.)

Mother and father having slain,
And two kings of the Warrior caste;
A kingdom and its people having slain,
A Brahmin scatheless goes.

Mother and father having slain,
And two kings of the Brahmin caste,
Yea, and an eminent man besides,
A Brahmin scatheless goes.

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There was a law in ancient India forbidding a Brahmin to be executed tho guilty of the worst crimes. (S. B. E. Vol. II, p. 42; XIV, pp. 201 and 233). The Buddhists, who so often use the word Brahmin in a mystic sense, allude here to the killing of our psychical parents, craving and ignorance. See the note in Beal's *Dhammapada from the Chinese.* Paul Carus, in quoting this note (*Buddhism and its Christian Critics*, pp. 190, 191) adduces Matthew X. 21 as a parallel. But this text refers to Persecution. The true parallel is based upon an oracle of the prophet Micah's (VII. 6). In Matthew, the prediction of persecution is closely associated with the mystic utterance about spiritual warfare, but Luke rightly separates the two (Luke XII. 4–12; 49–53).

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51. SELF-MARTYRDOM;

or,

RELIGIOUS SUICIDE.

Mark VIII. 31-36.

And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again. And he spake the saying openly. And Peter took him, and began to rebuke him. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan: for thou mindest not the things of God, but the things of men. And he called unto him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it. For what doth it profit a man, to gain the whole world, and forfeit his life?

The prediction of his passion is repeated by Jesus: Mark IX. 12, 13; 30–32; and again as follows:

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Mark X. 32-34.

And they were in the way, going up to Jerusalem; and ***Jesus was going before them: and they were amazed; and they that followed were afraid.*** And he took again the twelve, and began to tell them the things that were to happen unto him, [saying,] Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles: and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again.

The remarkable passage in italics is peculiar to Mark, tho Luke preserves an echo of it: Luke XIX. 28. **And when he had thus spoken, he went on before, going up to Jerusalem.** This is a frequent phenomenon in Luke: an echo survives of a passage otherwise suppressed or even contradicted, as at XXIV. 6, where the words, **when he was yet in Galilee**, are a reminiscence of Mark's charge to go into Galilee, and expect there an apparition of the risen Christ, who, according to Luke, appeared only in Judea.

In the present case, the full meaning of the **going on before** is only clear from Mark, like so many other things of human interest. *Jesus became excited in anticipation of his martyrdom, and*

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walkt ahead of the disciples at so rapid a pace that they were astonisht.

Mark IX. 43-48.

If thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire. And if thy foot cause thee to stumble, cut it off: it is good for thee to enter into life halt, rather than having thy two feet to be cast into hell. And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quencht.

This command is found in Matthew, not only in the parallel text (XVIII. 8, 9,) but also in the Sermon on the Mount (V. 29, 30). Its genuineness is therefore as certain as anything can be that Jesus said: an agreement between Mark and the Logia-Source being conclusive. Luke, however, suppresses it altogether. Mark supplies the occasion: viz., Christ's final meditations upon his destiny and the deep mysteries of death. All these texts belong to the last scenes. His rebuke to Peter implies that Divine reasons require his martyrdom, while Peter can only think humanly and wish his Master to live.

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Classified Collection,

Book of Temptations, Chapter III. 3.

(Chap. 8 in Chinese.)

THUS HAVE I HEARD: Once the Lord was staying at the Capital, in the Bamboo Grove, at the squirrels' feeding-ground. And on that occasion St. Godhiko was staying at Black Rock upon Mount Seer-hill. Now St. Godhiko was continuing earnest, ardent and strenuous and attained the heart-deliverance of Trance. And then St. Godhiko failed of that heart-deliverance of trance. Then a second time he continued earnest, ardent and strenuous and attained as before, but failed also as before. And so unto six times. At last, at the seventh trial, he thought: "Six times have I failed of the heart-deliverance of trance. What now I commit suicide?" (*Literally*, fetch a sword.) Now, Māro, the Evil One, perceiving St. Godhiko's intention, approacht the Lord and uttered this stanza:—

"O Hero great! O Intellect sublime!
Shining with glory of supernal power,
All wrath and fear transcending,
Thy feet I worship, Seeing One!
O Hero great, thy follower,
Death-overcoming, longs for death,
Yea, thinketh thereupon.
Dissuade him, O thou splendor-bearer!
Lord, how shall follower of thine,

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With thy religion pleased,
While yet novitiate, whose heart has not attained,
Depart this life, O famed of men?"

Then at that very time St. Godhiko committed suicide; and the Lord, recognizing Māro the Evil One, addrest him in this verse:

"The wise thus do indeed,
They hanker not for life;
O'ercoming Thirst and the root thereof,
Godhiko hath unto Nirvāna past."

Then the Lord addrest the monks: 'Come, brethren, let us go to Black Rock upon Mount Seer-hill, where Esquire(1) Godhiko has committed suicide."

"Even so, Lord," replied those monks unto the Lord. And so the Lord with a great number of monks arrived at Black Rock upon Mount Seer-hill. And the Lord saw from afar St. Godhiko lying on his bed, with his shoulder turned over.

At the same time a pillar of smoke or of darkness went east and west, north and south, upward, downward and across. Then the Lord askt the monks: "Brethren, do you not see that pillar of smoke or of darkness going in all directions?"

(1) Observe that the sacred writer calls Godhiko **Saint** (*āyasmā*), but Gotamo calls him **gentleman** or **esquire** (*kulaputto.*)

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"Yes, Lord."

"That, O monks, is Māro the Evil One, searching for the consciousness of Esquire Godhiko, thinking that his consciousness is establisht. But Esquire Godhiko, brethren, has past into Nirvāṇa, with no consciousness establisht."

Then Māro the Evil One took the form of a lute-playing youth, approacht the Lord and uttered this stanza :—

"Above, below, and everywhere,
In all directions,
I seek and do not find.
Whither hath Godhiko gone?"

[Buddha replies:]

"That sage endowed with wisdom,
Meditative, ever with rapture glad,
Devoted thereunto by day and night,
Cared not for life.

"Death's army he hath conquered,
And cometh not to rebirths any more;
O'ercoming Thirst and the root thereof,
Godhiko hath unto Nirvāṇa past."

[Epilog].

O'erwhelmed with grief, he let his lute-
string fall;
The melancholy goblin disappeared.

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Warren translated this story from the Dhammapada Commentary, which follows the Saṁyutta Nikāyo pretty closely, but ends with the statement that Buddha spoke, on this occasion, the 57th stanza of the Hymns:—

The Tempter findeth not the way of those
Endowed with virtue, living earnestly,
Emancipated by thoro knowledge.

Other suicides are reported to Buddha by Ānando, in Classified Collection LIV. 9. They are evidently the same as those which called forth the Third Pārājika: Buddha has been discoursing on the impurity of the body, and many monks commit suicide.

At XXXV. 87, Channo commits suicide during illness, in spite of the remonstrances of Sāriputto and Cundo the Great. Buddha says he was justified: **Any one, O Sāriputto, who lays down this body and takes another one, I call blameworthy. But not such was the monk Channo. Brother Channo committed suicide without blame. Thus must you maintain, Sāriputto.**

The Third Pārājika (i. e. the third out of Four Unpardonable Offenses, which involve excommunication) is to encourage another to commit suicide, or to assist him thereto. The substance of this Pārājika is now accessible in English (Edward P. Buffet, in the *American Law Review*, 1908). The example of Godhiko and the other cases cited prove that Gotamo condoned suicide when committed

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from a right motive, just as the Romans did; as the Old Testament tacitly does the suicide of Saul; and as certain Church Fathers permit it to women in defense of their chastity. But to do it in mere mental depression, especially when urged from without, is impermissible. Here, as so often, the Christ and the Buddha see eye to eye: the physical life is not an end in itself, and not worth preserving when hostile to the spiritual. But the self-sacrifice of one's life is a solemn and consecrated act, only to be undertaken from profound inward conviction that no good end can any longer be subserved by retaining it, or that one's duty to the race requires it. Is not the military patriot, as typified in Arnold of Sempach, just as much a suicide as Godhiko?

The Jains too hedged about their permitted religious suicide with prohibitive requirements, which would have restricted it to a few ascetic aristocrats. But Hindū usage was freer, and the Buddhist (probably) who mounted his self-made pyre at Athens in the reign of Augustus, was a typical example of the national stoicism, and not of any Buddhist practise. If Strabo correctly records the reason for this man's suicide, viz., the dread lest his thus far successful life might be followed by adversity, the self-immolator certainly was acting against the Master's approval. Even euthanasia for mutilated persons is forbidden at the end of the Third Pārājika.

It is fair to add that Anesaki objects to this present Parallel, on the ground that it is derogatory

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to the self-sacrifice of Christ. But it seems to me that that sacrifice is inseparable from the idea of Religious Suicide. It was certainly so in the Buddhist development of the doctrine. In the earlier texts, it is Buddha's Renunciation and Enlightenment that are magnified; but the former was common to all ascetics, and the latter was rapture rather than pain. But in the later texts, like the *Way to Supernal Knowledge*, the Jātaka Commentary and the Mahāyāna patristics, we find the doctrine of a sacrificial Incarnation: in bygone lives the Indian Messiah had conceived the Great Compassion and resolved to save the world. But there are germs of the doctrine in the Birth-Stories. In Jātaka 316, the immortal Hare, to feed a starving brahmin, leaps on burning coals. But the brahmin is Sakko in disguise, the fire is an illusion produced by him, and the would-be suicide is unharmed. The act of heroism shall be known thruout the Eon, says Sakko, and he daubs the sign of the Hare upon the moon. The legend grew and grew, until, in the *Gospel Lotus*, we read:

"In the whole universe there is not a single spot so small as a mustard-seed where he has not surrendered his body for the sake of creatures."(2) (S. B. E. XXI, p. 251.)

(2) Observe that no heavy type is used in this quotation. The Gospel Lotus is a Mahāyāna work, possibly of post-Christian date, and is no part of the genuine Tripiṭaka. Japanese Buddhism, however, has exalted it into a Bible, known as *Hokekyō*. In Nepāl too it is one of *Nine Dharmas*.

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In chapter 22 of the Lotus (a later addition to the genuine text, which consisted of chapters 1–20 and 27) a certain Bodhisat (i. e. a saint in training for a Buddha) *burns his body* in order to pay worship to the Tathāgato and the Gospel Lotus. The flames illuminate eighty worlds, and eighty Buddhas applaud the act: no worship, say they, can equal the sacrifice of one's own body: it is nobler than the renunciation of royalty, children and wife. (*Ibid.* pp. 379, 380).

It is quite likely that here we have *Christian influence upon later Buddhism.* The Rev. Arthur Lloyd, president of the Asiatic Society of Japan, even suggests that the Gospel Lotus (*Saddharma Pundarika*) might be the identical work known as *Gospel* to the founder of Manicheism (Vol. 1, p. 138).(3) But Anesaki considers the Mahāyāna pre-Christian. I believe myself that Buddhism and

(3) Professor Lloyd remarks: "Edmunds and Anesaki, in their *Buddhist and Christian Gospels*, think that the man [mentioned on p. 119 of Vol. 1] cannot have been a Buddhist, because Buddhism forbids suicide." The opinion was not Anesaki's, but mine, and even in the Tōkyō edition (pp. 26 and 27) I exprest a doubt by reason of the known cases of Buddhist suicide. The present paragraphs on the Gospel Lotus are due to the stimulating lectures of Lloyd, delivered in Tōkyō in November and December, 1907, and reported in *The Japan Times.* I agree with him that the ascetic in question was probably a Buddhist. It is unlikely that a Brahmin or a Jain would have left India. If the man was a Buddhist, the practise of Religious Suicide was pre-Christian among votaries of that faith, and probably also the Mahāyāna laudation thereof.

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Christianity, whether historically connected or not, are two parts of one great spiritual movement—one cosmic upheaval of the human soul, which burst open a crater in India five hundred years before Christ and a second and greater one in Palestine at the Christian Advent. Whether the lava which the twain ejected ever met in early times or not is of little moment: it came from the same fount of fire. And now, over the whole planet, the two have assuredly met, and the shaping of the religion of the future lies largely in their hands.

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Part IV.

THE LORD.

52. THE SAVIOR IS UNIQUE.

John I. 14 and 18.

The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the *only begotten* from the Father), full of grace and truth.....No man hath seen God at any time; the *only begotten* Son, which is in the bosom of the Father, he hath declared him.

Hebrews IX. 26.

Now once at the end of the ages hath he been manifested to put away sin by the sacrifice of himself.

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Numerical Collection I. 15.(1)

Translated in substance by Oldenberg: *Buddha*, English translation, 1882, p. 328. Cf. Long Collection, Dialog 28;(2) Middling Collection, Dialog 115, Chinese 181.

It is unlikely and impossible, O monks, for two Arahats who are perfect Buddhas to arise simultaneously in the same world-system: this is not likely. But it is likely, O monks, for one Arahat who is a perfect Buddha to arise in one world-system: this is quite likely.

A similar statement is made of an emperor (3) and then it is denied that a woman can be a Buddha, an emperor, a Sakko, a Māro, or a Brahmā.

Numerical Collection IV. 36. (S. T. in Saṁyukta.)

Partly translated by H. Kern: Manual of Buddhism: Leipzig, 1896, p. 64.

Once the Lord had entered upon the main road between High-town and White-town. Now Dono the Brahmin entered it likewise. And he saw the wheels on the Lord's feet, with their thousand spokes, their tires and naves, and

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(1) In the Chinese Ekottara there is no text exactly agreeing with this, but we have in three passages mention of one Tathāgato appearing in the world. (A. M.)

(2) With this agrees in substance Dīrgha, No. 18. There we read: **The Lord is incomparable in his wisdom, incomparable in his miraculous powers; all the ascetics and priests in the world cannot excel the Tathāgato** [in these respects]. (A. M.)

(3) I was interested to learn lately from the lips of a Hindū that the ancient title *cakkavatti* is applied today to the Queen of England as Empress of India. (Note of 1899.)

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all their parts complete. Having seen them, he thought to himself: "Wonderful and marvelous indeed! These cannot be the feet of a human being."

Then the Lord, stepping aside from the road, sat at the root of a tree in the posture of meditation, holding his body erect, looking straight before him, and collecting his mind. And Dona the Brahmin, following the Lord's feet, saw him sitting at a tree-root with serene and pleasing looks, his faculties and mind at peace, with the highest control and calm, in the attainment [of trance], subdued and guarded. Upon seeing the hero, [literally, *the elephant,*] with his faculties at peace, he approacht the Lord and said:

"Are you not an angel?"

"No, Brahmin; I am not an angel."

"Are you not a celestial genius?"

"No, Brahmin; I am not."

"Are you not a goblin?"

"No, Brahmin; I am not a goblin."

"Are you not a man?"

"No, Brahmin; I AM NOT A MAN."

"If you are none of these, what are you, then?"

"Brahmin, those Depravities (*āsavā*) wherefrom as an angel I should consider myself undelivered, are for me renounced, uprooted, dug

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out, annihilated, unable to rise again in the future. And those depravities wherefrom as a genie, a goblin or a man I should consider myself undelivered, are likewise renounced and uprooted. Monks,(4) even as a blue lotus, a water-rose or a white lotus is born in the water, grows up in the water, and stands lifted above it by the water undefiled, even so, Brahmin, am I born in the world, grown up in the world and I abide, overcoming the world, by the world undefiled. O, Brahmin, you must call me a Buddha."

In the Chinese Ekottara, the same thing is told of Maudgalyāyana, and in N. C. No. 546, which agrees perfectly with the version here quoted, except the place (at Çāla-village in Koçalā).

In a chapter of the later Chinese Dharmapada version corresponding to XXII. of the Pāli we find a passage similar to these stanzas (N. C. No. 1439):

One who overcomes himself is a hero,
Endowed with all good conduct:
He is neither devo nor gandharva,
Nor Māro nor Brahmā.

Further on the exercise of self-control is recommended.

We have in the Chinese three versions of the text corresponding to the Pāli Aṇguttara IV. 36.

(4) Evidently a slip of the scribes for **O Brahmin.** The passage occurs in Sa*m*yutta XXII. 94, translated below, Parallel 72.

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Two are found in the Brāhmaṇa-saṃyukta of the Saṃyukta-āgama and one in the sixth division (38th Chapter of Nanjio's Catalog) in the Ekottara. The three agree with the Pāli in substance. The Saṃyukta versions give the name of the Brahmin (Doṇo in Pāli) as *Dhūma* or *Smoke*, and give ¶ 3 of the Pāli in verse after the stanzas of ¶ 4 (omitted in the translation above).

The Ekottara versions give no name of the Brahmin and explain what are the six senses and how these are annihilated in Buddha. This part stands for ¶ 3 and 4 of the Pāli. (A. M.)

Note on the Grotesque in Buddhism.

The comparison of Buddha to an elephant(5) excites in some a smile. But the elephant is just as gentle as the lamb and far more majestic, yet we are not shockt by the Apocalyptic Lamb upon the throne of the Godhead. I am told that certain items in the Buddhist Scriptures are trivial or grotesque. Are the Gospels free from the like? Joseph's perplexity at the pregnancy of Mary, till a dream assures him it is supernatural; the food and raiment of the Baptist; the fantastic scenes of the Temptation; the baptismal Dove; the transmuted water; the extemporized creation of fishes; the devils who know the Son of God; the clay and the spittle; the Gadarene swine (so humorously de-

(5) Cf. Lalita Vistara Chap. V., and Windisch at the XII. Congress of Orientalists. (A. M.)

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picted by Carlyle); the coin in the fish's mouth; the Matthean parallel between Jonah's three nights and Christ's; the rivers that flow from a believer's belly; the blasted fig-tree; the Matthean mistake about the two asses; the whipping of the hucksters; the Matthean apparitions of the corpses; the hand in the resurrected side; the risen Lord eating broiled fish; the vision of the sheet-full of animals; the Elect collected by a trumpet; the adulterers cast into a bed: are not all these New Testament incidents and saws grotesque except to us who are powerfully psychologized by the Christian ideals? No philosopher will make objection for a moment to the Buddhist books on the score of the grotesque.

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53. I HAVE OVERCOME THE WORLD.

John XVI. 33.

Be of good cheer; I have overcome the world.

1 John V. 4, 5.

Whatsoever is begotten of God overcometh the world: and this is the victory that hath overcome the world, [even] our faith. And who is he that overcometh the world, but he that believeth that Jesus is the Son of God?

Numerical Collection IV. 36. (S. P. in Sa*m*yukta.)(1) (Cf. also Classified Collection XXII. 94, below translated in Parallel No. 72.)

I am born in the world, grown up in the world, and having overcome the world, I abide by the same undefiled. [Repeated from above.]

This Parallel is verbal: *'εγω νενικηκα τον κοσμον*= [*aha*m] *loka*m *abhibhuyya*. The *aham* is understood in the *viharāmi*, I abide. *Abhibhuyya* is the verbal noun, which is so much used in Pāli. Considering this idiom, it is no strain of grammar to

(1) Unfortunately the words for *loka*m *abhibhuyya* are wanting in both versions of the Sa*m*yukta. Instead of them both have six or seven lines, the last of which read: **The end of birth and death is reacht** [by me.] (A. M.)

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translate *lokam abhibhuyya viharāmi:* I have overcome the world and abide, &c. La Vallée Poussin makes a great deal of the fact that *abhibhuyya* means also having transcended; but is not passing beyond a kind of conquest? And then we must remember that there may be some lost medium between the Pāli and the Greek, such as Pahlavi or Aramaic.

54. THE LIGHT OF THE WORLD.

John VIII. 12.

Jesus spake unto them, saying, I am the light of the world.

John IX. 5, 6.

When I am in the world, I am the light of the world. When he had thus spoken, he spat on the ground, and made clay of the spittle, and anointed his EYES with the clay,

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Classified Collection LVI. 38. (C. T. in Chinese.)

Monks, so long as moon and sun arise not in the world, so long is there no appearance of great glory, of great splendor. Then is there gloom and darkness dense: night and day are known not, nor months and fortnights, nor seasons of the year. But when, O monks, the moon and sun arise in the world, then is there appearance of great glory, of great splendor: gloom and dense darkness are no more; then night and day are known, and months and fortnights and seasons of the year.

Even so, monks, so long as there arises no Tathāgato, a Holy One, a perfect Buddha, so long is there no appearance of great glory, of great splendor. Then is there gloom and darkness dense: there is no proclamation of the Four Noble Truths, no preaching thereof, no publication, no establishment, no exposition, analysis, elucidation. But when, O monks, a Tathāgato, a Holy One, a perfect Buddha ariseth in the world, then is there appearance of great glory and of splendor great: gloom and dense darkness are no more; then is there proclamation of the Four Noble Truths; there is preaching thereof, publication, establishment, exposition, analysis, elucidation.

Long Collection, Dialog 16. (C. T. 2.)

(Book of the Great Decease. Translated in S. B. E., Vol. XI, pp. 119, 122, 127.)

Too soon will the Lord enter Nirvāṇa! Too soon will the Auspicious One enter Nir-

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vāna! Too soon will the Light of the World [literally, *Eye in the World*] vanish away!

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55. KING, REDEEMER AND CONQUEROR OF THE DEVIL.

John XVIII. 37.

Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Mark X. 45.

For verily the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

John XII. 31.

Now is the judgment of this world: now shall the prince of this world be cast out.

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Sela-Sutta.

(Double text: Collection of Suttas and Middling Collection, Dialog 92). (1)

I am a King, O Selo!
An incomparable King of religion:(2)
By religion I set rolling a wheel,
An irresistible wheel.

* * * *

What ought to be supremely known I know,
What ought to be perfected I perfect,
What ought to be renounced I renounce:
Therefore, O Brahmin! am I Buddha.

Discipline thy doubt of me,
Surrender thyself, O Brahmin!
Hard to obtain is the appearing
Of fully Enlightened Ones repeatedly.

(1) This sutta is found neither in the Chinese Madhyama nor in any other Chinese text, but the persons Selo and Keniyo are found in a Sūtra of the Ekottara. This sūtra agrees in substance with the Dīgha, No. 27, *Aggañña*, which is also found in No. 5 of the Chinese.

The utterance of Buddha that he is a religious King is found in two places of the Chinese *Ekottara*.

(2) Or **Truth** (as in John): *Dhammo*, which we generally translate **Doctrine**.

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He who indeed is ***hard in the world to obtain,***
In manifestation repeatedly,
That ***fully Enlightened One,*** O Brahmin, am I—(3)
Physician incomparable.(4)

Godlike, beyond measure,
A crusher of the Devil's army,
Having subjugated all enemies,
I rejoice as one who hath nowhere a fear.

* * * *

Thou art Buddha, thou art the Master,
Thou art the Sage who overcomest the Devil,
Thou hast cast off all inclinations;
And having crost over thyself, hast ferried this [human] race across.

(3) Numerical Collection I. 13.
(4) Itivuttaka 100.

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56. LION OF HIS RACE.

Revelation V. 5.

Weep not: behold the Lion that is of the tribe of Judah, the Root of David, hath overcome, to open the book and the seven seals thereof.

Numerical Collection V. 99.(1)

"Lion," O monks: this is the appellation of the Tathāgato, the Holy One, the fully Enlightened One. Because, monks, when the Tathāgato proclaims the Doctrine to a company he does so with a lion-voice. If he proclaim it unto monks or nuns, he proclaims it comprehensively, with nothing omitted; and likewise unto lay-disciples, whether men or women. And if, monks, the Tathāgato proclaim the Doctrine to the common people even, who merely care for food and maintenance and wealth, he proclaims it comprehensively, with naught omitted. What is the reason? The Tathāgato, monks, is weighty in religion, an authority in religion.(2)

(1) We have no passage wholly agreeing with the Pāli here. In the third edition I brought together Chinese parallels from three different texts. For the last sentence compare my book on Buddhism, p. 80. (A M.)

(2) Cf. Mark i. 22. **And they were astonisht at his teaching: for he taught them as having authority, and not as the scribes.**

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57. THE MASTER REMEMBERS A PRE-EXISTENT STATE.

John XVII. 5.

And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

Logia-Book, 22. (**S. P.**, N. C. 664.)(1)

This was spoken by the Lord, spoken by the Arahat and heard by me.

O monks, be not afraid of good works: such is the name for happiness, for what is wisht, desired, dear and delightful, namely good works. And for a long time have I known, monks, the wisht-for, desired, dear, delightful and severally enjoyed results of good works done for a long time. Having practist Benevolence for seven years, I did not return to this world during seven eons of consummation and restoration. Yea, monks, at the consummation of an eon I was an Angel of Splendor, and at the restoration I rose again in the empty palace of the Brahmās. Yea, then, O monks, I was a Brahmā—the Great Brahmā, conquering, unconquered, allseeing,

(1) The Chinese Itivuttaka has not this sutta. The **S. P.** is taken from an apocryph. Preceding this passage we find two stanzas very similar to those of the Pāli Itivuttaka. (A. M.)

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controlling. And thirty-six times, O monks, was I Sakko, the lord of the angels; many hundreds of times I was a king, a righteous emperor, a king of righteousness,(2) victorious in the four quarters, securely establisht in my country and possest of the seven treasures. Now what was the doctrine of that region and kingdom? This is what I thought of it, O monks: "What deed of mine is this the fruit of? Of what deed is this the result, whereby now I am thus magical and mighty?" This is what I thought of it, O monks: "This is the fruit of three deeds of mine, of three deeds the result, whereby now I am thus magical and mighty, to wit: alms, control and abstinence."

[The substance of this Sutta is then put into two stanzas.]

Exactly this is the meaning of what the Lord said, and thus it was heard by me.

Platonism, Philonism and Mazdeism, with its unincarnate pre-existence, are doubtless nearer to the thought of John's Gospel than the Buddhist doctrine; but still there is a parallel.

(2) Or, King by right, *dharmiko dharmarājā*, the Epic title of a Hindū suzerain.

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58. THE MASTER KNOWS GOD AND HIS KINGDOM.

John VI. 46.

Not that any man hath seen the Father, save he which is from God, he hath seen the Father.

John VII. 29.

I know him; because I am from him, and he sent me.

John VIII. 42; 55.

Jesus said unto them, If God were your Father, ye would love me: for I came forth and am come from God: for neither have I come of myself, but he sent me.....And ye have not known him: but I know him; and if I should say, I know him not, I shall be like unto you, a liar: but I know him and keep his word.

Long Collection, Dialog 13. (C. T. 26.)

Translated in S. B. E., XI and in *Sacred Books of the Buddhists*, Vol. 2, each time by Rhys Davids: 1881 and 1899.

That man, O Vāse*ṭṭ*ho, born and brought up at Manasāka*ṭa*, might hesitate or falter when askt the way thereto. But not so does

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the Tathāgato hesitate or falter when askt of the kingdom of God (world of Brahmā) or the path that goeth thereto. For I, O Vāse*ttho*, know both God and the kingdom of God and the path that goeth thereto; I know it even as one(1) who hath entered the kingdom of God and been born there.

Estlin Carpenter objects to **kingdom of God** as a translation of *Brahmaloko*, urging that this is a localized heaven, while the Christian kingdom is spiritual. But Jesus, in the saying about cutting off the offending member, most certainly uses the phrase **kingdom of God** to mean the spiritual world.

(1) The Siam text has **even as Brahmā** (i. e., God or archangel). Tho the Buddhists held that the supreme Godhead was an office, not a person, and that the Buddha himself had held that office in a past eternity (see above), yet they ascribed to the chief Brahmā all the Christian titles of the Deity. (Long Collection, Dialogs I and II.)

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59. THE MASTER HEARS SUPERNAL VOICES.

Mark I. 11.

A voice came out of the heavens: Thou art my beloved Son, in thee I am well pleased.

According to Mark, it would appear that this voice was heard by Jesus only. Matthew's Gospel, by altering the verb from the second person to the third, conveys the idea that it was heard by the spectators, as in John XII. 29.

Long Collection, Dialog 14. (C. T. 1.)

Translated by Albert J. Edmunds: *Marvelous Birth of the Buddhas:* Philadelphia, 1899, p. 5; second edition, 1903, pp. 5 and 12.

[In answer to the question as to how Buddha gains his knowledge of former existences.]

Monks, this quality is well acquired only by a Tathāgato, whereby he remembers the bygone Buddhas, *and spiritual beings (devatā) have also told him.*

Book of Apparitions. (C. T. Devatā Samyutta.)

That angel (or, spirit), standing on one side, ejaculated this stanza before the Lord.

[Frequent formula in the Book of Apparitions.]

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Logia-Book 82. (**C. T.**, N. C. 714.)

Monks, these three angel-voices go forth among the angels from time to time.

They are three exclamations of angelic encouragement: (1) When an asectic renounces the world; (2) when he has attained the sevenfold wisdom; (3) when he has destroyed the Depravities.

The passage on Psychical Powers (Parallel 38) affirms that hearing the voices of angels and of distant men is one of the gifts of the Master. It is well known that religious geniuses, like Socrates, Fox, Swedenborg, Woolman and Shillitoe, have always been accustomed to hear voices that guide, warn or encourage them. Some alienists maintain that this is a symptom of insanity. But is not insanity a perversion of real powers? And whereas the voices of genius mean something, those of the madman mean nothing. Take, for example, the voice which told Fox that to be bred at Oxford or Cambridge did not qualify a man to be a minister of Christ. It has lately been pointed out (see *Dictionary of National Biography*, article on Saltmarsh) that the words heard by Fox occur almost verbatim in a work by Saltmarsh, publisht in 1646, the very year in which Fox heard the voice. The writer in the Dictionary says that Saltmarsh anticipated Fox, but he means as to date of publication. Now what Fox heard may have come direct from

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the mind of his contemporary fellow-mystic which would be sending forth vibrations to impinge upon congenial spirits. In my unpublisht review of the great work of Frederic Myers, I have pointed out another coincidence of this kind.

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60. THE MARKS OF THE LORD.

Galatians VI. 17.

From henceforth let no man trouble me: for I bear branded on my body the marks of Jesus.

Revelation I. 14-16.

His head and his hair were white as white wool, [white] as snow; and his eyes were as a flame of fire; and his feet like unto burnisht

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brass, as if it had been refined in a furnace; and his voice as the voice of many waters. And he had in his right hand seven stars: and out of his mouth proceeded a sharp two-edged sword: and his countenance was as the sun shineth in his strength.

Long Collection, Dialog 14.

[The brahmins address the father of a former Buddha.]

Your Majesty, this prince is born with wheels on the soles of his feet, having a thousand spokes, with tires and naves and all their parts complete. And this is for him one of the marks of a Great Soul.....And he has a beautiful complexion, with a skin like gold.....A divine voice, speaking as a nightingale, and wondrous dark-blue eyes.....And he is born with a soft tuft, as of wool, between his eyebrows.

Moreover, your majesty, the prince's head is turban-like. All these are for him the marks of a Great Soul.

There are in all thirty-two of these marks, some of them ludicrous in our eyes. Rhys Davids considers that a few may have been peculiarities of Gotamb's, while others are of a mystical nature, more comparable to the glorified appearance of the Apocalyptic Lord.

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The *stigmata* of Paul are generally supposed to be the marks of Christ's wounds which came out on Paul's body, as they did upon the Lord's resurrection-body at his second appearance to Thomas. (John XX. 27.) These stigmata, as is well known, were manifested in Francis of Assisi—a fact which was scouted by Protestants until the Society for Psychical Research proved the reality of similar phenomena. Hawthorne's *Scarlet Letter* is a romance founded on this obscure effect of the mind upon the body. In the Buddhist list the mark that is most strikingly of this character is the wheels on the Lord's feet, symbolical of empire. In his case it was spiritual empire, as the brahmins predicted at his birth, provided he should become an ascetic. We must suppose the marks imprest by his own sub-consciousness of royalty, according to the Buddhist doctrine of self-shapen destiny. As Swedenborg says: **All things of the thought and will are inscribed on the brain, for their beginnings are there; so also they are inscribed on the whole body.** (*Heaven and Hell*, 463, where the seer describes a kind of palmistry whereby the angels read the character of newly arrived spirits.) (1)

Rendel Harris, in his *Guiding Hand of God* (London, 1905) quotes a hymn by Neale, based upon one by Stephen of Saba, which says:

"Hath He marks to lead me to Him
If He be my guide?"

(1) The writings of Swedenborg are precisely such as would have been regarded by the ancients as oracles or Scripture. Indeed one section of his followers to-day have raised them to that rank.

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61. THE LORD IS IDEAL HUMANITY.

Mark XIV. 61, 62.

Again the high priest askt him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

Long Collection, Dialog 14.
Translated by Edmunds, 1899, p. 11.

This prince, your majesty, is possest of the thirty-two marks of a Great Man; and unto any great man possest thereof there are only two destinies: If he adopt the domestic life, he will be a universal King, righteous, a King of righteousness, victorious in the four quarters, securely establisht in his country and possest of the seven gems: viz., the wheel [of empire], etc.....But if, on the other hand, he go forth from domestic life, he will be a Holy One, a fully Enlightened One, uncovering in the world that which is hidden.

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62. NEVER MAN SO SPAKE.

John VII. 46.

The officers answered, Never man so spake.

Collection of Discourses, 955: Book of Eights, 16.

(**C. P.**, Nanjio 674, No. 14.)

Never before was seen by me
(thus spake St. Sāriputto)
Nor heard by any one
A Master so sweetly speaking,
A teacher come from the Heaven of Content.

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63. THE CHRIST REMAINS [ON EARTH] FOR THE EON.

John XII. 34.

The multitude therefore answered him, We have heard out of the Law, that the Christ abideth forever [εἰς τον αἰωνα, ***for the eon.***]

Enunciations VI. 1, and Long Collection, Dialog 16. (C. T. 2.)

(Book of the Great Decease. Translated in S. B. E., Vol. XI, p. 40).

Ānando, any one who has practist the four principles of psychical power—developt them, made them active and practical, pursued them, accumulated and striven to the height thereof—can, if he so should wish, remain [on earth] for the eon or the rest of the eon.

Now, Ānando, the Tathāgato has practist and perfected these; and if he so should wish, ***the Tathāgato could remain*** [on earth] ***for the eon.***

The words in italics agree with those in the Greek of John, except the mood and tense of the verb. Rendel Harris has pointed out to me that the tense of μενει is ambiguous, being either present or future. This is because the oldest manuscripts are without accents. *Tathāgato* is a religious title

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equivalent to Christ. Its exact meaning is still debated, but its analogy to *Sugato* is obvious, and Rhys Davids' translation of it as *Truth-winner* is probably as near the mark as we shall ever get.

As our text occurs also in the Sanskrit of the Divyāvadāna (which has an independent transmission) its antiquity is certain. Moreover, the Book of the Great Decease and that of Enunciations are two of the oldest in the Pāli, Enunciations being also one of the Nine Divisions of a lost arrangement of the Canon.

The ascription of the saying in John to the multitude shows it to have been a current belief at the time of Christ. It is not a New Testament doctrine, tho the physical Second Coming has been assimilated to it. Commentators have been at a loss to identify the Old Testament passage (out of the Law) which is supposed to be quoted. The *Twentieth Century New Testament* proposes the Aramaic version of Isaiah IX. 7 as the source. The learned August Wünsche, in his work on the Gospels and the Talmud, says that the source is unknown. Be that as it may, we have here a verbal Pāli parallel :

ὁ Χριστος μενει εἰς τον αἰωνα = *Tathāgato kappa*m *ittheyya.*

It is true, as Estlin Carpenter points out, that at the time of Christ αἰωνιος had come to mean everlasting ; but had it entirely lost its original meaning? And does not the Platonizing Gospel of John require this meaning, with the conception of the Great Year behind it?

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64. THE MASTER CAN RENOUNCE OR PROLONG HIS LIFE.(1)

John X. 17, 18.

Therefore doth the Father love me, because I lay down my life, that I may take it again. No one taketh it away from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment received I from my Father.

Book of the Great Decease, Chap. 3. (**C. T.** as above.)

Now not long after St. Ānando had gone, Māro the Evil One approacht the Lord, and standing beside him, addrest him thus:

"O Master, let the Lord now pass into Nirvā*n*a,(2) let the Auspicious One pass into Nirvā*n*a: now, O Master, is the time for the Lord to pass thereto; and moreover this word was spoken by the Lord: 'O Evil One, I shall not pass into Nirvā*n*a till my monks and nuns, my laymen and laywomen become wise and trained disciples, apt and learned, reciters of the Doctrine, walking in the Doctrine and the precepts, walking consistently, living out the

(1) This section must be read with No. 63, which it immediately follows in the Pāli.

(2) *Parinibbātu*, literally, **become extinct.** Like other Asiatics, the Hindūs use different verbs "to die," according to the rank of the departed. Thus, an animal is *dead*, a man has *finisht his time*, while a saint has *past into Nirvāna*. For other uses of the same verb, see Parallel 35, note 9, and Parallel 97.

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precepts: until they have graspt the teaching for themselves and shall announce and proclaim it, publish, establish and reveal, explain in detail and interpret, so that when a different system shall arise they may thoroly refute it by the Doctrine and proclaim the Doctrine with its miracles'.....

"And now, Master, is the Lord's religion spiritually strong, thriving, widespread, popular, ubiquitous,—in a word, made thoroly public among men. O Master, let the Lord now pass into Nirvāṇa, let the Auspicious One pass into Nirvāṇa; now, O Master, is the time for the Lord to pass thereto."

When he had thus spoken, the Lord said unto Māro the Evil One: "O Evil One, be content; the Tathāgato's passage into Nirvāṇa will not be long: at the end of three months from now will the Tathāgato pass thereinto."

Then the Lord, at the Cāpāla shrine, mindful and conscious, ***laid down his term of life.*** And when his term of life was laid down by the Lord, there was a great earthquake, terrific and appalling, and the thunder(3) burst.

When the Lord saw the event, he uttered upon that occasion the following Enunciation:

His principle of being, great and small,
His term of life, the Sage laid down;
Steadfast, with inward joy, he broke,
Like coat of mail, his own life-principle.

(3) Literally, the divine drums.

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65. CHRISTOPHANY: HE WHO SEES THE TRUTH SEES THE LORD.

John XIV. 6; 9; 18-21.

Jesus saith unto him, I am the way, and the truth, and the life: no one cometh unto the Father, but by me.....

Jesus saith unto him, Have I been(1) so long time with you, and dost thou not know me, Philip? he that hath seen me hath seen the Father; how sayest thou, Shew us the Father?.....

I will not leave you orphans: I come unto you. Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him [i.e., appear before him.]

Logia Book 92. (**S. P.**, in Ekottara.)

Partly translated into French by the translator of Minayeff: *Recherches sur le Bouddhisme*: Paris, 1894, p. 218.

O monks, even if a monk should gather up the folds of his robe and follow behind me,

(1) In the first edition of the King James version (London, 1611) this word at this point is spelt **bin**, as it is still pronounced in the United States.

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treading in my footsteps, yet if he be covetous, on lusts intent, bad-hearted, corrupt in his mind's aspiration, heedless, mindless, ill-conducted, with heart confused and unripe faculties, then is he far from me, and I from him. And why? Because, O monks, that monk sees not the Doctrine; and he who sees not the Doctrine sees not me. But if that monk should dwell an hundred leagues away, O monks, and be not covetous, nor intent on lusts, not bad-hearted nor corrupt in his mind's aspiration, but heedful, mindful, well-conducted, with concentrated heart and faculties restrained, then is he near to me, and I to him. And why? Because, O monks, that monk sees the Doctrine; and HE WHO SEES THE DOCTRINE SEES ME.

The word **Doctrine** is the ubiquitous **Dhammo**, Sanskrit **Dharma**; and can be equally translated **Truth** or **Religion**.

Collection of Suttas, Stanzas 1139-1144.

Translated by Fausböll: S. B. E. X., part 2, p. 201.

From Him I am never absent,
O Brahmin, for a moment—
[Never absent] from Gotamo, the great of intellect,
From Gotamo, in wisdom great.

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'Twas he who taught me the Doctrine
Of instantaneous, immediate peace,
And destruction of Thirst,—
Whose likeness is nowhere.

Him do I see in my mind, as with an eye,
Vigilant, O Brahmin, night and day:
Worshiping I pass the night;
Therefore, I ween, am I never absent.

Faith and joy, mind and memory,
Bend me unto Gotamo's religion.
What way soever goeth the Great
Intellect,
That way, and that only, am I bent.

Of me, who am aged and tottering,
The body therefore fareth not thither,
But in imagination I go ever;
For, O Brahmin! my mind is yoked with
him.

Shivering in the mire,
From island unto island did I leap,
Until I saw the fully Enlightened,
The Flood-crost, the Unsullied.

The commentary, says Fausböll, here states that Gotamo, knowing from afar the mental state of this monk and his companion, sent forth a golden light, and stood before them in apparition. A similar Christophany is related in the Introductory Story to Jātaka No. 4. But in Jātaka No. 2, per-

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sonal devotion to the Master is placed on a lower level than solitary thought. And this indeed is one of the great differences between Buddhism and Christianity. In the Canonical texts here translated we have, as in the Johannine Gospel, the philosophic basis for visions of the Master.

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66. SAVING FAITH IN THE LORD.

John XI. 26.

Whosoever liveth and believeth on me shall never die.

Luke XXIII. 42, 43.

Jesus, remember me when thou comest in thy kingdom. And he said unto him, Verily I say unto thee, Today shalt thou be with me in Paradise.

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Middling Collection, Dialog 22. (**C. T.** 200.)
Partly translated by Copleston: *Buddhism*, 1892, p. 30.

Thus, O monks, is the Doctrine well taught by me—plain, patent, clear, and with the old cloth cut away.(1) Seeing, O monks, that the Doctrine is thus well taught by me—plain, patent, clear, and with the old cloth cut away, —all those who have merely faith and love toward me are sure of Paradise hereafter.

Numerical Collection X. 64.

Monks, those who believe in me are all assured of final salvation (literally, ***have entered the Stream***).

(1) Cf. Mark II. 21: No man seweth a piece of undrest cloth on an old garment.

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67. DAMNATORY UNBELIEF IN THE LORD.

John III. 36.

He that believeth on the Son hath eternal life; but he that obeyeth [or, believeth] not the Son shall not see life, but the wrath of God abideth on him.

Aristion's Appendix (Mark XVI. 16).

He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned.

Matthew X. 33.

Whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

Mark VIII. 38.

Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

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Middling Collection, Dialog 12.
(**C. P.** in Ekottara(1) and Saṁyukta.)

Sāriputto, these are the Tathāgato's ten Tathāgato-powers, wherewith endowed the Tathāgato understands the extraordinary, utters his lion-voice among assemblies, and sets rolling the wheel divine. And any one, Sāriputto, who would say to me, with this my knowledge and perception: "The philosopher Gotamo has no qualities beyond the human and no distinction of complete noble knowledge and insight; the philosopher Gotamo preaches a doctrine thought out by reasoning, excogitated by his own wit"—if he repent not of this speech and thought, if he relinquish not this heresy, he is cast into hell as he deserves. Likewise, O Sāriputto, a monk who has attained to ethics, to trance, to intellection, and who would strive for knowledge in this present world,—I say, Sāriputto, that he, with all his attainments, if he repent not of this speech and thought, if he relinquish not this heresy, is cast into hell as he deserves.

(1) This sūtra in the Chinese Ekottara corresponds to the two paragraphs of the Pāli Majjhima No. 12, beginning with the words *dasa kho pan' imāni* and ending with *evaṁ niraye* (ed. Trenckner pp. 69-71). The clause corresponding to *āsabhanthānaṁ paṭijānāti* is in the Saṁyukta, corresponding to the Saṁyutta XII. 21.

In the Chinese there seem some confusions to have crept in; i.e., speaking against the Buddha is followed by the sentences following in the Pāli the part above translated. Buddha says that he is not disturbed by these scoldings, &c. Still the condemnation (the last five Chinese characters) is inserted among these words in an unconnected way. (A. M.)

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68. THE LORD SAVES FROM HELL.

John III. 16, 17.

For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. For God sent not the Son into the world to judge the world; but that the world should be saved thru him.

Jude 23.

And some save, snatching them out of the fire; and on some have mercy with fear; hating even the garment spotted by the flesh.

Long Collection, Dialog No. 12. (C. T., 29.)(1)

Translated in Rhys Davids's *Dialogues of the Buddha*, 1899.

Lohicco the Brahmin spake thus unto the Lord: "O Gotamo, just as if a man had caught another by the hair who was falling over the precipice of hell, lifted him up, and set him safe upon firm land; just even so have I, who was falling over the precipice of hell, been lifted up and set safe upon firm land by Gotamo."

(1) The Chinese does not preserve this speech of Lohicco, but makes him utter the usual formula of taking refuge in Buddha, Saŋgha and Dharma. (A. M.)

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Fausböll and Rhys Davids translate *bho Gotama!* by **venerable Gotamo.** I have translated *bho*, when standing alone, as **friend**: one might have said "gentleman," in the low complimentary sense denounced by Tennyson. *Bho*, when coupled with a name, is a familiar address, equivalent to our calling a man Smith or Jones without the "Mister." The Buddhists resented this arrogant familiarity on the part of the Brahmins toward the Master, and nicknamed the entire priestly caste "Bho-callers," in consequence. Gotamo was the Master's family or clan-name, answering to our Smith, etc.; and rightly to appreciate the snobbery of the Brahmins, we must imagine them saying: "Washington, I want to talk to you."

Long Collection, Dialog 20. (C. T. 19.)
Also, Classified Collection, Book 1.

Translated by Gogerly in Grimblot's *Sept Suttas Pālis*: Paris, 1876, p. 290.

Those who take refuge with Buddha
Will go not unto future state of woe:
When the human body they abandon,
They will perfect the angelic body.
[Or, replenish the angel-host.]

In the uncanonical *Milindo* (p. 80) the King says: "You [Buddhists] say this: That if a man have done evil for a hundred years, and at the

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moment of death cherish a single thought of Buddha, he is born among the angels. I don't believe this."

There is a story, in Jātaka 94, of the Bodhisat, who was then a naked ascetic, seeing a vision of hell when he was dying, becoming thereby immediately enlightened, and being born in the devo-heaven. In Jātaka 391, all ascetics are expelled by the King of Benāres, and the people become savage, and transmigrate into states of woe.

69. THE LORD IS OUR SURETY OR RANSOM.

Mark X. 45.

The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

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Logia Book I. 1-6.

I am your surety for non-return (i. e. I am your surety that you shall be saved from transmigration.)

Ransom and **surety** are closely allied terms. The word *surety* or *representative* (Pāli *pāṭibhogo*, Sanskrit *pratibhū*) also means bail. Manu VIII. 169 says: **Three suffer for the sake of others: witnesses, a surety, and judges; but four enrich themselves [thru others]: a brahmin, a money-lender, a merchant and a king.**

Cowper unconsciously uses the Buddhist term in his beautiful lines on the walk to Emmaus (*Conversation*, lines 505, 506:)—

"It happened on a solemn eventide,
Soon after He that was our Surety died," etc.

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70. THE SPIRITUAL LIFE IS QUICKENED BY DEVOTION TO THE MASTER AND HIS DOCTRINE.

John VI. 51; 62, 63.

I am the living bread which came down out of heaven: if any man eat of this bread, he shall live forever.....[What] then if ye should behold the Son of man ascending where he was before? It is the spirit that quickeneth; the flesh profiteth nothing: ***the words that I have spoken unto you are spirit, and are life.***

John VIII. 31, 32.

If ye abide in my word, [then] are ye truly my disciples; and ye shall know the truth, and ***the truth shall make you free.***

(Cf. also Matth. XI. 28, 29; XVIII. 20; Rev. III. 10.)

Classified Collection XI. 1. 3. (**C. T.** Saṁyukta VI. 1. 2; also in Ekottara.)

Of yore, O monks, there was a battle(1) raging between the angels and the devils. And Sakko, the leader of the angels, addrest

(1) This recalls the war in heaven of the Apocalypse. (XII. 7.)

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thus the angels of the Thirty-three: "Comrades, if fear, dismay or horror should arise among angels who have gone to battle, look up to MY standard at that time. Unto you who look up to the standard by me, whatever fear, dismay or horror there may be, shall be done away.

"If ye look not up to my standard, then look up to the standard of Pajāpati, the angel-king. Surely unto you who look up thereunto, whatever fear, dismay or horror there may be, shall be done away. If to Pajāpati's banner ye look not up, then look up to Varuṇo's; if not to his, then to Īsāno's; for unto you who do so, your fear, dismay or horror shall be done away."

What is the reason of this? Because, O monks, the angel-leader, Sakko, is not devoid of passion, hate and folly, but is fearful, dismayed and daunted, and ready to flee. But I, monks, tell you this: If dismay or horror should arise among you who have gone [to meditate] in forest, by tree-root, or in wilderness, at that time think of ME. Say to yourselves: "The Lord indeed is the Holy One, the real Buddha, endowed with wisdom in conduct, auspicious, knowing the universe, a matchless charioteer of men who are tamed, a Master of angels and mortals, Buddha the Lord!" For, monks, unto you who think of

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me, whatever fear, dismay or horror there may be, shall be done away.

If ye think not of me, then think of the Doctrine (or, *the Truth*), and say: "Well taught is the Doctrine by the Lord: 'tis present, immediate, inviting, leading onward, universal, intelligible, intelligent!" *For unto you, monks, who think of the Doctrine, whatever fear, dismay or horror there may be, shall be done away.*

If ye think not of the Doctrine, then think upon the Order, and say: "Walking in goodness is the Lord's Order of disciples; walking uprightly, consistently, respectably is the Lord's Order of disciples: to wit, the four pairs of typical men, the eight individual types. The Lord's Order of disciples is worshipful, worthy of invitation and support, venerable, the matchless field of merit for the world!" Surely, monks, unto you who think upon the Order, whatever fear, dismay or horror there may be, shall be done away.

What is the reason? Because the Tathāgato, monks, the Holy One, the real Buddha, is free from passion, hate and folly; is fearless, undaunted, undismayed and fleeth not away.

In pointing out this passage to a Christian friend, he remarkt that the Buddhist sequence here was wrong, i. e., the reverse of the Christian. First,

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said he, in temptation, comes the thought of the church; then, when harder prest, of the teaching; and at last, in deadliest peril, of the Christ who died for us. But Gotamo always put devotion to himself on a lower level than meditation upon infinite Truth.

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71. POWER OVER EVIL SPIRITS AND ASSOCIATION WITH ANGELS.

Mark III. 11.

The unclean spirits, whensoever they beheld him, fell down before him, and cried, saying, Thou art the Son of God.

Matthew XXVI. 53.

Thinkest thou that I cannot beseech my Father, and he shall even now send me more than twelve legions of angels?

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John I. 51.

Verily verily, I say unto you, Ye shall see the heaven opened and the angels of God ascending and descending upon the Son of Man.

Enunciations I. 7. (C. P. in Saṁyukta.)

THUS HAVE I HEARD. At one season the Lord was staying at Pāṭali, at the Goat-beard Shrine, in the haunt of the Goblin Goat-beard. Now at that season the Lord was sitting thruout the thick darkness of the night in the open air, and one by one an angel would touch him. Then the Goblin Goat-beard, being seized with fear and bristling terror, approacht the Lord, and when near him uttered thrice his cry of "Blighted! Affrighted!" and said in his fright: "This demon is thine, O Prophet!"

Then the Lord, when he had understood the fact, gave vent, upon that occasion, to the following Enunciation:

"When the Brahmin hath past beyond his own ideas (*dhammā*),
Then doth he overcome this demon and monster."

The Pāli *Samaṇo*, in contradistinction to *Brāhmaṇo*, is precisely the Old Testament prophet as against the priest. Buddha, however, persistently idealized the word Brahmin, as in our present stanzas, to mean Arahat. But in the familiar phrase, *samaṇa-brāhmaṇā*, the word is used in its

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usual sense, and I should translate: **prophets and priests, or philosophers and brahmins.** The *samanos* were the freethinking ascetics of the caste of the nobles, like Gotamo himself, who did not believe in priestly orthodoxy. They united the qualities of the Hebrew prophet and the Greek philosopher, having the fervor of the one and the dialectic of the other.

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72. IN THE WORLD, BUT NOT OF THE WORLD.

John XVII. 14-16.

I have given them thy word: and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil [one]. They are not of the world, even as I am not of the world.

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Classified Collection XXII. 94.

(**S. P.** Cf. Anesaki's Japanese book on Buddhism, pp. 42, 43; 212, 213.)

Monks, even as a blue lotus, a water-rose or a white lotus is born in the water, grows up in the water, and stands lifted above it, by the water undefiled: even so, monks, does the Tathāgato grow up in the world, and abide in the mastery of the world, by the world undefiled.

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73. ANTI-DOCETIC: THE LORD WAS A REAL MAN.

1 John IV. 2, 3.

Hereby know ye the Spirit of God: every spirit which confesseth that Jesus Christ is come in the flesh is of God: and every spirit which(1) confesseth not Jesus is not of God: and this is the [spirit] of the antichrist, whereof ye have heard that it cometh; and now it is in the world already.

(1) Some ancient authorities read annulleth Jesus. (Note by the Revisers of 1881). The Vulgate has: every spirit that dissolveth Jesus, i.e., divides the man Jesus from the spiritual being, Christ (early Christian Unitarianism); or maintains that the Lord's body was apparitional and unreal (Docetism—a heresy common to both Christians and Buddhists). The words in the Athanasian Creed, "man of the substance of his mother, born in the world," were expressly inserted to guard against this heresy.

Statement of Theses XVIII. 1.

(*Kāthavatthu*, a book of the Third Piṭaka, the *Abhidhammo*, aimed against heretics. It is a sort of Buddhist Irenæus or Hippolytus, and even according to the Ceylon Chronicles, was added to the Canon of the Elders last of all, at the Council of Patnā, about B. C. 250. Several sects, however, refused to canonize it.)

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[You say] it ought not to be said that the Lord Buddha stood in the world of men?

Yes.

Are there not the Buddha's alms-rounds —the relic-shrines, the parks, lodges, villages, towns and cities, the kingdoms and countries?

Yes.

Well, then, if the Buddha's alms-rounds be relic-shrines, parks, etc., therefore assuredly it ought to be said that the Lord Buddha stood in the world of men. [Yet you still say] it ought not to be said that the Lord Buddha stood in the world of men?

Yes.

But was not the Lord born at Lumbinī and enlightened at the root of the Bo-tree? Was not the wheel of the Religion set rolling by the Lord at Benāres; did he not lay down his term of life at the Cāpāla shrine, and pass into Nirvāṇa at Kusinārā?

Yes.

Well, then, it assuredly follows that the Lord stood in the world of men. [You still say] it ought not to be said that the Lord stood in the world of men?

Yes.

But was it not said by the Lord: "Monks, I once was staying at High-town, in Pleasant

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Grove, at the foot of the great sāl-tree?" And again, "Once I was staying at Uruvelā, at the Goat-herd's Banyan tree, soon after my Enlightenment"; and again, "I once was staying at Rājagaha, in the Bambū Grove, the Squirrels' feeding-ground"; and again, "Once I was staying, O monks, at Sāvatthi in the Victor's Grove, the cloister-garden of the Feeder-of-the-Poor"; and again, "Once I was staying at Vesāli at Pagoda Hall in the Great Forest"? Is not all this Scripture (*Suttanto*)?

Yes.

Therefore indeed the Lord stood in the world of men. [You now admit then that] the Lord Buddha stood in the world of men?

Yes.

Was not the Lord born in the world, enlightened in the world, and did he not dwell overcoming the world, by the world undefiled?

Yes.

Well, then, if this be so, it must assuredly be said by us that the Lord Buddha stood in the world of men.

Here we see early Buddhist orthodoxy fighting the same battle as early Christian orthodoxy —maintaining that the Lord was a real man of flesh and blood against the extravagant theory that he was phantasmal, transcendental, beyond the world (*lokuttaro*). The passage about dwelling in the world undefiled was one which was wrested by the Docetists to mean that the Lord was non-incarnate.

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74. SELF-CONSCIOUSNESS OF THE MASTER.

John X. 8.

All that came before me are thieves and robbers.

Long Collection, Dialog 16. (C. T. 2.)
(Book of the Great Decease. Translated in S. B. E. XI, p. 107.)

O Subhaddo, in whatever religious system the Noble Eightfold Path is found, in that alone is found a philosopher even unto the second, third and fourth [degrees]. Void of philosophers are other systems.

There is no need to set forth more texts under this head : the whole of Part IV. is full of them. To call this consciousness of greatness megalomania is absurd. Megalomania is a false consciousness of greatness, but the consciousness of genius is a true one. Wordsworth was not a megalomaniac because he was conscious that future ages would rank him as a great poet. It is a common mistake to confound the confidence of knowledge with the conceit of ignorance. Genius is always self-conscious, however much modesty may suppress it.

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Part V.

CLOSING SCENES; THE FUTURE OF THE CHURCH; ESCHATOLOGY.

75. TRANSFIGURATION.

Mark IX. 2-8.

After six days Jesus taketh with him Peter, and James, and John, and bringeth them up into a high mountain apart by themselves: and he was transfigured before them: and his garments became glistering, exceeding white; so as no fuller on earth can whiten them. And there appeared unto them Elijah with Moses: and they were talking with Jesus. And Peter answereth and saith to Jesus, Rabbi, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elijah. For he wist not what to

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answer; for they became sore afraid. And there came a cloud overshadowing them: and there came a voice out of the cloud, This is my beloved Son: hear ye him. And suddenly looking round about, they saw no one any more, save Jesus only with themselves.

Luke IX. 30, 31.

And behold, there talkt with him two men, which were Moses and Elijah; who appeared in glory, and *spake of his decease* which he was about to accomplish at Jerusalem.

Long Collection, Dialog 16. (**C. T.** 2.)

(Book of the Great Decease. Translated in S. B. E., Vol. XI, p. 80.)

Now not long after Pukkuso the Mallian had gone, St. Ānando placed upon the person of the Lord that pair of gold-cloth robes, burnisht and ready for wear. And when so placed upon the person of the Lord, it appeared bereft of its brightness.

And St. Ānando said unto the Lord: "Wonderful, O Lord! Marvelous, O Lord! that the color of the Tathāgato's skin should be so pure and purified. For when I placed upon the person of the Lord this pair of gold-

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cloth robes, burnisht and ready for wear, it appeared bereft of its brightness."

"Ānando, it is even so. There are two occasions, Ānando, when the color of a Tathāgato's skin becomes pure and exceeding purified. What are the two?

"On the night, Ānando, wherein a Tathāgato is supernally enlightened with incomparable and perfect enlightenment, and on the night when he enters Nirvāṇa with that kind(1) of Nirvāṇa which leaves no substrata behind: on these two occasions the color of a Tathāgato's skin becomes pure and exceeding purified. And now, Ānando, this day, in the third watch of the night, in the garden ground of Kusinārā, in the sāl-grove of the Mallians, between the twin sāl-trees, will take place the Tathāgato's passage into Nirvāṇa. Come, Ānando, let us go on to the river Kakutthā.

"Even so, Lord," said St. Ānando, in assent unto the Lord.

The pair of burnisht gold-cloth robes were brought by Pukkuso:

The Master, when begirt therewith, in golden color shone.

(1) See Itivuttaka 44, (Chinese II. 1. 18), for the two kinds of Nirvāṇa. I do not fear to translate thus in view of this remarkable passage, so obviously referred to in our text. One line of the primitive Itivuttaka is worth whole pages of the developt Dialogs.

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The stanza proclaims the antiquity of the story. The two occasions, Illumination and Great Decease, find their Christian counterparts in the opened heavens at Baptism and at Transfiguration. On each occasion the heavenly voice is heard, while on the second the subject of conversation with Moses and Elijah is, according to Luke, the Decease or Exodus about to be accomplisht at Jerusalem. Here again Luke has one of those obscure agreements with Buddhism which we have noticed so often. Apart from any mere Divine Hero-legend we have, both in the Illumination and the Transfiguration, authentic elements of fact.

Dr. Henry Leffmann, of Philadelphia, in his essay on the Mental Condition of Jesus (1904) considers this phenomenon the result of hypnotic sleep, whereinto the Lord had put the disciples. But the Buddhist parallel points to another explanation. The Transfiguration is only another form of the Wraith which appears before death. Now, *these sacred dramas make the hero experience all the mystic events which are believed to happen to men.* Modern psychical research has shown that some of them do happen. I do not know of any case of Transfiguration in the Psychical Society's Proceedings, but have personal knowledge of one. A soldier in the Civil War was hit in the head by a spent ball; there was no apparent wound, but he died three or four weeks afterwards. His mother said that *shortly before death his whole body became luminous.* I took this account from an acquaintance who had it from the

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percipient, and give it for what it is worth. Others, better authenticated, will be doubtless collected.

Besides luminescence at death, there are other phenomena to be noted. The late Dr. Edwin D. Babbitt, of San José, California, in his *Health Guide* (New York, 1874, pp. 54, 55) gives the following case :—

"A Mrs. Minnie Merton has just given me her experiences in full. She says that from her childhood up she has seen various colors *radiating from different parts of the person*, especially from the head, and used to read everybody's character in that way. She at first supposed everyone could do the same."

On January 3, 1874, she gave Dr. Babbitt this account: dark red was seen to issue from the base of the brain, becoming black in gross natures; yellow from the upper brain, nearly white in high natures; blue from the higher front brain; dark-blue over the eyebrows. Green came from the phrenological organ of Benevolence; purple from Self-Esteem; scarlet from Firmness; and orange from the sides of the head. If such visions could be had in nineteenth-century New York, we need not be astonisht at the following from the *Patisamhidāmaggo* I. 53 :(2)

From the upper part of [the Lord's] body there proceeds a flame of fire, and from the lower part thereof a torrent of water. Again,

(2) See Parallel 42.

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from the lower part proceeds a flame of fire, and a torrent of water from the upper.

The *Prātihārya-sūtra*, or Miracle-scripture, which is embedded in the Tibetan Book of Discipline and also in the Divyāvadāna, tells a story about Buddha making manifest to a crowd these appearances of luminescence and spectral water.

Myers, in his *Human Personality and its Survival of Death* (London, 1903) discusses various phenomena of luminescence.

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76. LAST LOOK AT OLD SCENES.

Mark XI. 11.

And he entered into Jerusalem, into the temple; and when he had lookt round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

Long Collection, Dialog 16. (**C. T.** N. C. 119.)(1)

(Book of the Great Decease. Translated in S. B. E. Vol. XI, p. 64.)

Now the Lord, having drest betimes, took his bowl in his robe and entered Vesāli for alms; and when he had past thru Vesāli, and had eaten his meal and was returning from the quest of alms, he gazed upon Vesāli with a leonine(2) look, and addrest St. Ānando, saying: "Ānando, this will be the last time that the Tathāgato will look upon Vesāli!"

(1) This passage is omitted in three other versions. (A.M.)

(2) The Pāli is **elephant-look**, explained by Rhys Davids to mean that Buddha turned with his whole body.

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77. APOSTOLIC SUCCESSION.

Matthew XVI. 17-19.

And Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I also say unto thee, that thou art Peter, and upon this rock I will build my church; and the gates of Hades shall not prevail against it. I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loost in heaven.

Middling Collection, Dialog 111. (C. T. 121.) (1)

Monks, it is only of Sāriputto that one can truly say: He is a lawful son of the Lord, born of his mouth, born of his religion, spiritually created, a spiritual kinsman, not a carnal one. Sāriputto, O monks, keeps up the incomparable empire of religion set going once for all by the Tathāgato.

Numerical Collection I. 13.

Monks, I do not perceive another single individual who keeps up the incomparable

(1) Cf. Anesaki's book, pp. 182, 183.

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empire of religion set going once for all by the Tathāgato, excepting Sāriputto.

Sāriputto, O monks, keeps up the incomparable empire of religion set going once for all by the Tathāgato.

Numerical Collection V. 132. (**C. P.** in Ekottara).

Monks, the eldest son of a king who is a world-ruler (***Cakkavatti***) is endowed with five attributes, and keeps up the empire (literally, keeps the wheel rolling) set going by his father by righteousness alone: that is the wheel which cannot be turned back by any human being, by any hostile hand.

What are the five attributes?

In this case, monks, the eldest son of a king who is a world-ruler is worldly wise and spiritually wise, temperate, wise in the times, and wise in the assemblies.

Monks, the eldest son of a king who is a world-ruler is endowed with these five attributes, and keeps up the empire set going by his father by righteousness alone: that is the wheel which cannot be turned back by any human being, by any hostile hand.

Exactly thus, monks, does Sāriputto, with five qualities (***dhammā***) endowed, keep up the incomparable empire of religion set going once for all by the Tathāgato: that is the wheel which cannot be turned back by philosopher

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or brahmin, angel or Tempter, archangel, or anyone in the world.

What are the five qualities?

In this case, monks, is Sāriputto worldly wise, spiritually wise, temperate, wise in the times and wise in the assemblies. With these five qualities endowed, monks, does Sāriputto keep up the incomparable empire of religion set going once for all by the Tathāgato: that is the wheel which cannot be turned back by philosopher or brahmin, angel or Tempter, archangel, or any one in the world.

We have in another passage of the Chinese Ekottara a parallel to this. Buddha proclaims himself to be the King (cf. Parallel 55) and trusts his Religion to Ānando's care and says:

Any one who propagates this Religion is the heir to Buddha. (A. M.)

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78. HOLY SCRIPTURE: THE OLD AND THE NEW.

Matthew V. 17, 18.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you: Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law till all things be accomplisht.

Matthew V. 21, 22; 33, 34, &c.

Ye have heard that it was said to them of old time.....But I say unto you.....

Mark XIII. 31.

Heaven and earth shall pass away: but my words shall not pass away.

1 Timothy VI. 3, 4.

If any man teacheth a different doctrine, and consenteth not to sound words, [even] the words of our Lord Jesus Christ, and to the doctrine which is according to godliness; he is puft up, knowing nothing, but doting about questionings and disputes of words.

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Numerical Collection IV, 185. (S. T. in Samyukta).(1)

Once the Lord was staying at Rājagaha, upon the Mount of Vulture-Peak, and at that season many highly distinguisht friars(2) of Serpentine [River] were dwelling upon the bank in the friars' cloister-garden: there were Antabhāro, Varadharo, Sakuludāyi the friar, and other highly distinguisht friars.

Now the Lord, having arisen from retirement at eventide, approacht the friars' cloister-garden on the bank where the Serpentine [River] men were. And just then, among the non-Buddhist friars who were sitting assembled together, there arose a conversation about the Truths of the Brahmins.

Thereupon the Lord approacht the friars and sat upon a seat made ready for him; and so sitting he said to them: "Friars, what is the subject of your present conversation sitting here, and what was your topic which was interrupted?"

"Gotamo, while sitting together here,

(1) This is the counterpart of Saṁyutta XXII. 90. The counterpart of Aṇguttara IV. 185 is found in Ekottara XXVI. 8, which, however, is a very much abridged text. In the Saṁyukta, Ānando speaks to Chando when, after the Master's death, doubts as to the truth of the four principles occurred to the mind of the latter. The place is Koçambī. (A. M.)

(2) For a description of the friars or wandering philosophers of ancient India see Rhys Davids: *Buddhist India*: London, 1903, p. 141.

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we have been talking about the Truths of the Brahmins."

"Friars, there are these four truths of the Brahmins which have been realized by me by my own higher knowledge, and made known. What are the four?

"Friars, in this case a brahmin says thus: 'ALL LIVES ARE IGNORANCE.' In so speaking he tells the truth and not falsehood. He thinks therefore: 'There is no such distinction as philosopher or brahmin; I am neither better, alike, nor worse.' And whatever truth is there is his by higher knowledge, and he enters into pity and compassion for all lives.

"And again, O friars, a brahmin says: 'ALL LUSTS ARE EVANESCENT, PAINFUL AND FRAUGHT WITH CHANGE.' He comes to the same conclusion as before, and the truth therein is his by higher knowledge, and he enters into disgust with, detachment from, and cessation of, all lusts.

"Again, O friars, a brahmin says: 'ALL EXISTENCES ARE EVANESCENT, PAINFUL AND FRAUGHT WITH CHANGE.' Again he comes to the same conclusion, and the truth therein is his by higher knowledge, and he enters into disgust with, detachment from, and cessation of, all existences.

"Moreover, O friars, a brahmin says: 'THERE IS NO FUNDAMENTAL DISTINC-

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TION BETWEEN ME AND ANYONE ELSE.'(3) In saying so, the brahmin speaks truth and not falsehood. He therefore reflects: 'There is no such distinction as philosopher or brahmin; I am neither better, alike, nor worse.' And whatever truth is there is his by higher knowledge and he enters upon the path, which is nothingness itself.

"These, O friars, are the four truths of the Brahmins which have been realized by me by my own higher knowledge and made known.

First Sermon: Major Section on Discipline 1. 6. (**C. T.**, N. C. 1122).

Translated in S. B. E. XIII, p. 96, and XI. p. 150.

Insight, knowledge, intellection, wisdom and intuition arose within me, saying: "This is the Noble Truth concerning Pain." [It was], O monks, among doctrines not formerly transmitted.

For the stereotyped passage about the sacred lore of the Brahmins, see S. B. E. X, part 2, p. 97; for Atharva Veda, p. 168. For training in the

(3) Warren translates this sentence literally: **I am nowhere a somewhatness for anyone, and nowhere for me is there a somewhatness of anyone.** (*Buddhism in Translations*, p. 145, from the *Visuddhi-maggo*.)

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Buddhist Scriptures, Dhammapada 259 and 363, and my notes,(4) pp. 61 and 89.

Numerical Collection II. 2.

Monks, these two qualities conduce to the confusion and decline of the Gospel.

What two?

Faulty remembrance (or, preservation) of the text and faulty explanation of the meaning. Monks, when a text is ill remembered, the meaning also is ill explained. These two qualities, O monks, conduce to the confusion and decline of the Gospel.

There are two qualities which conduce to the stability of the Gospel, with no confusion and with no decline. What two?

Good remembrance of the text and good explanation of the meaning. Monks, when a text is well remembered, the meaning also is well explained. These two qualities, O monks, conduce to the stability of the Gospel, with no confusion and with no decline.

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(4) Hymns of the Faith (*Dhammapada*). Translated by Albert J. Edmunds. (Chicago, 1902).

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79. THE SPREAD OF THE GOSPEL.

Mark XIII. 10.

The Gospel must first be preacht unto all the nations.

Matthew XXIV. 14.

This Gospel of the kingdom shall be preacht in the whole world, for a testimony unto all the nations; and then shall the end come.

Long Collection, Dialog 16.

(Book of the Great Decease. Translated in S. B. E., Vol. XI, p. 53).

(**C. T.,** N. C. 119. Cf. No. 2 of the Chinese Dîrgha, and N. C. 118).

O Evil One, I shall not pass into Nirvā*n*a, [i. e., die] till my monks and nuns, my laymen and laywomen, become wise and trained disciples, apt and learned, reciters of the Doctrine, [&c., as in Parallel 64.] O Evil One, I shall not pass into Nirvā*n*a, till this religion of mine is successful, prosperous, widespread, popular, ubiquitous; in a word, made thoroly public among men.

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80. DECLINE OF THE FAITH.

With Remarks on Maitreya.

Matthew XXIV. 11, 12.

Many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of the many shall wax cold.

Luke XVIII. 8.

When the Son of man cometh, shall he find faith on the earth?

Numerical Collection V. 79.(1)

(**C. T.**, N. C. 468.(2) Cf. also N. C. 123, 470 and 766.)

Monks, the following five future dangers (or, fears for the future), tho not arisen now, will hereafter arise. Ye must be awake thereto, and being awake, must struggle to avert them. What are the five?

Monks, there will be monks in the far

(1) Translated from the *Anāgata-bhayāni* (Future Dangers), one of the texts among the selections of the Emperor Asoko, in his Edict at Bhābra, and found in the Numerical Collection, V. 77-80. Chapters 77 and 78 deal with the personal dangers for monks in any age, including Buddha's own. In Chapter 77 they practise religion for security against the dangers of the forest: snakes, scorpions, centipedes, etc. In Chapter 78 they practise it for security in old age or times of trial. I now translate Chapter 79 entire.

(2) Translated between A. D. 265 and 316. Here we have before us another version of the *Anāgatabhayāni* coming

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future, wanting in physical, moral, emotional and intellectual control; and being so, they will confer Initiation upon others, and will not be able to train them in superior morals, emotions and intelligence. These, being also without the aforesaid control, will initiate others in their turn, who will keep up the same state of things. And so, monks, from corruption of doctrine [will come] corruption of discipline, and from corruption of discipline corruption of doctrine.

This, monks, is the first future danger which, tho not arisen now, will hereafter arise. Ye must be awake thereto, and being awake, must struggle to avert it.

Again, monks, there will be monks in the

down to us from the latter part of the third century A. D. It differs not in substance from the Pāli but much in its arrangement. Subdivisions under each of five dangers seem not to have been original. They are as follows:

[I.] Pursuit of fame; [II.] (1) seeking livelihood by commerce, (2) hatred against the pious; [III.] (1) not being diligent (as in the above two heads and corresponding to the first part of each danger in the Pāli), (2) ignorance of Scripture, (3) disobedience toward wise men; [IV.] (1) corruption of the discipline, (2) love of social intercourse and vanity, (3) pride, (4) looseness of conduct; [V.] (1) neglecting deep teaching: the twelve Nidānas, the thirty-seven Sections, the wisdom of the Vaipulya mysticism, the incomparable Prajñāpāramitā, the promise (or faith) of Nothingness, (2) reciting miscellaneous stanzas and petty secular texts, (3) because novices like them, (4) and in consequence they are abandoned by angels. (5) In this way the right teaching wanes.

Thus we see IV. and V. correspond to the fifth and fourth danger of the Pāli, and as a whole this text may be said to be another and later version of the Pāli *Anāgata-bhayāni*. (A. M.)

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far future wanting in control as before, who being so will give asylum to others, and they will not be able to train them in superior morals, emotions and intelligence. These will give asylum to yet others, and so [there will be] more corruption of discipline from doctrine, and of doctrine from discipline.

This, monks, is the second future danger which will come and must be guarded against.

Again, monks, there will be monks in the far future without physical, moral, emotional and intellectual control, and being so, when they discourse upon the Higher Doctrine (*Abhidhammo*) and the Exegesis (*Vedalla*) they will not be awake, descending into doctrine dark.(3) And so, monks, [there will be] corruption of discipline from corruption of doctrine, and corruption of doctrine from corruption of discipline.

This, monks, is the third future danger which, tho not arisen now, will hereafter arise. Ye must be awake thereto, and being awake must struggle to avert it.

(4) [Again,] monks, there will be monks

(3) *Awake* is the same root as *Buddha* and *Buddhist*, while *dark* is the same word as the Sanskrit *Krishna*. One might almost suspect a punning allusion to the later admixture of Buddhism with the Krishna cult; but our text is too ancient.

(4) This paragraph, except the words in square brackets, is found in the Classified Collection, XX. 7. The grammatical connection of the clause beginning, **There are Dialogs**, etc., is as awkward in the Pāli as it is in the English, and seems to indicate a separateness for this passage.

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in the far future, [wanting in physical, moral, emotional and intellectual control; and they being thus wanting in physical, moral, emotional and intellectual control,] there are Dialogs (*Suttantā*) spoken by the Tathāgato—deep, of deep meaning, transcendental, connected with the Void(5) (or, classified under Void); and when these are recited they will not listen or give ear or present a heart of knowledge; and they will not study those doctrines, learn them, nor reflect thereon. But there are Dialogs poet-made, poetical, thrilling the heart, suggestive to the heart, the utterances of disciples, who are outsiders. When these are recited they will listen, give ear, and present a heart of knowledge: these doctrines they will study, learn by heart and reflect upon.

And so, monks, [there will be] corruption of discipline from corruption of doctrine, and corruption of doctrine from corruption of discipline.

This, monks, is the fourth future danger which, tho not arisen now, will hereafter arise.

(5) See, e. g., Majjhima 121 and 122, which were very popular dialogs. The Chinese, in the seventh century, considered them such thoro compendiums of Buddhism that many cared for no other Scriptures. (I-tsing, p. 51. I take **nothingness** = *suññatā*.)

Majjhima 121 and 122 are Nos. 190 and 191 in Chinese. (A. M.)

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Ye must be awake thereto, and being awake, must struggle to avert it.

Again, monks, there will be monks in the far future without physical, moral, emotional and intellectual control; and being so, the Presbyter monks will be luxurious, loose-lived, taking precedence by their descent, in seclusion neglecting their charge. They will not strive with their will for attainment of the unattained, approach to the unapproacht, realization of the unrealized. The last generation of them will fall into heresy, and will be luxurious, loose-lived, taking precedence by descent, in seclusion neglecting their charge. And so, monks, [there will be] corruption of discipline from corruption of doctrine, and corruption of doctrine from corruption of discipline.

This, monks, is the fifth future danger which, tho not arisen now, will hereafter arise, and which ye must be awake to, and so struggle to avert.

These, monks, are the Five Future Dangers which, tho not arisen now, will hereafter arise, and which ye must be awake to, and so struggle to avert.

Chapter 80 gives a detailed account of the future luxuries, such as building monasteries in towns, villages, and capitals; wearing fine robes; associating with young nuns, etc.

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The *Buddhist Apocalypse* translated by Warren is a medieval treatise, expanded from just such texts as our present one.

Minor Section on Discipline (*Cullavaggo*) X. 1.
(C. T., N. C. 1117. Cf. Madhyama 116.)
Translated in S. B. E. XX, p. 325.

Ānando, if women had not received permission to go forth from domestic life and enter the homeless one, under the Doctrine and Discipline made public by the Tathāgato, then, Ānando, would the religious life have lasted long: the Gospel (*Saddhammo*) would have lasted for *a thousand years*. But, Ānando, now that women have received that permission, the religious life will not last long: the Gospel, Ānando, will now last only *five hundred years*.

This passage is important as a time-mark in the history of the Canon, a fact which was pointed out in my provisional preface to this series of Parallels. (*Open Court*, February, 1900, p. 115). In patristic works written after the Christian era, such as Buddhaghoso's commentaries and the Great Chronicle of Ceylon, the figure 500 has been altered to 5000. This was because the five hundred years had expired, and still the faith flourisht. Therefore the sacred text has not been materially altered, and

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goes back behind the time of Christ. The period of a thousand years in our text may perhaps be compared with those of the Mazdean Saviors or the millennium of the Apocalyptic Christ.

It is to be regretted that the period of decline has been confounded with the Second Coming or advent of Metteyyo (Sanskrit, Maitreyas;(6) contracted into Maitreya). Thus, Eitel, in his *Handbook of Chinese Buddhism*, places this advent five thousand years after Gotamo, which, as we have seen, is a later exaggeration of the five hundred predicted in the Book of Discipline. Rhys Davids, in his Manual, probably following Eitel, says the same; for that learned scholar has never had the leisure to rewrite his book and give full references in the light of his present knowledge. Pāli learning is still in its infancy. Even Kern, whose Manual is deemed the best by so exacting a critic as Barth, does not give the original Pāli authority on the Metteyyo prophecy, but a passage in the late patristic Milindo. This is because the Pāli text in question has not been edited in Roman letters, but must be painfully read in the character of Siam. The text, however, was briefly referred to by Oldenberg in 1881, in the first edition of his *Buddha;*

(6) The first Europeans to transcribe Sanskrit words were the Greeks, and they rightly transcribed them in the nominative case, thus bringing out the sameness of the **s**-ending in Sanskrit, Greek and Latin.

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but was never, I believe, given fully, at least in English, until its appearance in *The Open Court* in 1900. (Cf. Oldenberg, 4. ed. 1903, p. 187).

Paul Carus, in his *Gospel of Buddha*, p. 217, made the mistake pointed out, of associating the coming of Metteyyo with the end of the period of purity, and Dharmapāla requested me to set the matter right. Hence this present article, which appeared in *The Open Court*, November, 1902.

Owing to the curious coincidence that five hundred years is the period between Gotamo and Jesus, some writers who have accepted the confusion of Metteyyo with this period, have regarded him as a Buddhist prophecy of Christ. Were it so, it would be a more remarkable one than any oracle of Daniel or Isaiah ; for nowhere do the prophets clearly state that, at the end of a definite, non-mystical, mundane term of years, a Savior will arise named Love, for such is the meaning of Metteyyo. I have purposely kept separate, in my Pāli Parallels, these two doctrines of the Second Coming and the Decline of the Faith.

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81. DISCOURSE ON THE END OF THE WORLD; OR, THE SERMON ON THE SEVEN SUNS.

Mark XIII. 31.

Heaven and earth shall pass away, but my words shall not pass away.

2 Peter III. 10.

But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the heavenly bodies [or, elements] shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up [or, discovered].

Revelation XXI. 1.

And I saw a new heaven and a new earth: for the first heaven and the first earth are past away; and the sea is no more.

Numerical Collection VII. 62.

(**C. T.** Chinese Middling Collection, No. 8, pp. 188, 189; also Ekottara.)

THUS HAVE I HEARD. At one season the Lord was staying at Vesāli, in Ambapāli's

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grove. And the Lord addrest the monks, saying: "Monks!" "Lord!" answered those monks in reply to him. The Lord spake thus:

"Impermanent, O monks, are the constituents of existence, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one with all constituent things, and emancipate therefrom. Sineru, monks, the monarch of mountains, is eighty-four thousand leagues(1) in length and breadth; eighty-four thousand leagues deep in the great ocean, and eighty-four thousand above it.

Now there comes, O monks, a season when after many years, many hundreds and thousands and hundreds of thousands of years, it does not rain; and while it rains not, all seedlings and vegetation, all plants, grasses, and trees dry up, wither away and cease to be. Thus, monks, constituent things are impermanent, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one therewith and emancipate therefrom.

And, monks, there comes a season, at vast intervals in the lapse of time, when a second sun appears. After the appearance of the second sun, monks, the brooks and ponds dry up, vanish away and cease to be. So impermanent are constituent things! And then, monks, there comes a season, at vast intervals

(1) I. e., yojanas, a yojana being about eight miles.

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in the lapse of time, when a third sun appears; and thereupon the great rivers: to wit, the Ganges, the Jamna, the Rāptī, the Gogra, the Mahī,—dry up, vanish away and cease to be.

At length, after another great period, a fourth sun appears, and thereupon the great lakes, whence those rivers had their rise: namely, Anotatto,(2) Lion-leap, Chariot-maker, Keel-bare, Cuckoo, Six-bayed, and Slow-flow, dry up, vanish away and cease to be.

Again, monks, when, after another long lapse, a fifth sun appears, the waters in the great ocean go down for an hundred leagues; then for two hundred, three hundred, and even unto seven hundred leagues, until the water stands only seven fan-palms deep, and so on unto one fan-palm; then seven fathoms deep, and so on unto one fathom, half a fathom; waist-deep, knee-deep, ankle-deep. Even, O monks, as in the fall season, when it rains in large drops, the waters in some places are standing around the feet of the kine: even so, monks, the waters in the great ocean in some places are standing to the depth of kine-feet. After the appearance of the fifth sun, monks, the water in the great ocean is not the measure of a finger-joint. Then at last, after another

(2) I am not sure of the meaning of this word and its Sanskrit equivalent *Anavatapta*, but it appears to mean *without warmth at the bottom*.

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lapse of time, a sixth sun appears; whereupon this great earth and Sineru, the monarch of mountains, reek and fume and send forth clouds of smoke. Even as a potter's baking, when first besmeared, doth reek and fume and smoke, such is the smoke of earth and mountains when the sixth sun appears.

After a last vast interval, a seventh sun appears, and then, monks, this great earth and Sineru, the monarch of mountains, flare and blaze and become one mass of flame. And now, from earth and mountains, burning and consuming, a spark is carried by the wind and goes as far as the worlds of God; and the peaks of Mount Sineru, burning, consuming, perishing, go down in one vast mass of fire and crumble for an hundred, yea five hundred leagues. And of this great earth, monks, and Sineru, the monarch of mountains, when consumed and burnt, neither ashes nor soot remains. Just as when ghee or oil is consumed and burnt, monks, neither ashes nor soot remains, so is it with the great earth and Mount Sineru.

Thus, monks, impermanent are the constituents of existence, unstable, non-eternal: so much so, that this alone is enough to weary and disgust one with all constituent things and emancipate therefrom. Therefore, monks, do those who deliberate and believe,(3) say this:

(3) Translation uncertain. The word *saddhātā* is not in Childers, and I can find no equivalent in Sanskrit; but the various reading, *saddhāratā*, indicates the sense.

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"This earth and Sineru, the monarch of mountains, will be burnt and perish and exist no more," excepting those who have seen the Path.

A late expansion of this discourse is given by Warren, in his *Buddhism in Translations*, from Buddhaghoso's *Way of Purity*, a Pāli compendium of the fifth Christian century.(4) When Warren wrote, the Pāli original had not as yet appeared in the edition of the Pāli Text Society, which is printed in Roman letters.

It is well known to New Testament scholars that the great Eschatological Discourse in the Synoptical Gospels (i. e., the Sermon on the Last Things, delivered upon the Mount of Olives) is a blending of historical and spiritual vaticination. As I pointed out in 1893,(5) the Evangelist Luke attempted to separate the spiritual prophecy from the historical prediction, putting the former into his seventeenth chapter, and the latter into his twenty-first. But Luke evidently understood even the physical cataclysm to refer to the siege of Jerusalem and the destruction of the Hebrew State. Mark himself and the editor of Matthew probably understood the same thing, tho our English translations of Matthew make his **consummation of the eon** the "end of the world." After the siege, the early

(4) On p. 323 of Warren's book our present Sutta is quoted by name.

(5) *Haverford College Studies* for 1893: *Our Lord's Quotation from the First Book of Maccabees.*

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Christians evidently made this Eschatological Discourse refer to a cosmical convulsion; and so in the Second Epistle of Peter, the thief-like advent of the spiritual nature into man is transformed into the terrors of a ruined world. But the only words in the Gospel sermon which can justly apply to such a thing are those in all three of the Synoptists: **Heaven and earth shall pass away, but my words shall not pass away.**(6) I have therefore used this verse among my parallels to Buddha's present discourse, but have given an extract from the Gospel prophecy under Parallel 80.

(6) The second clause indicates the application of this verse: the passing of heaven and earth does not belong to the subject of the discourse, but is used as a standard whereby to gauge the perpetuity of the oracles of Christ.

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82. FORMER RELIGIONS ECLIPST BY THE RELIGION OF LOVE.

Matthew V. 17, 18; 43, 44.

Think not that I came to destroy the law or the prophets: I came not to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass away, one jot or one tittle shall in no wise pass away from the law, till all things be accomplisht.....

Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy: but I say unto you, Love your enemies, and pray for them that persecute you.

Numerical Collection VII. 62.(1)

In olden times, O monks, there was a religious teacher (or, Master) named Sunetto, founder of an Order, and free from indulgence in lusts; and he had several hundred disciples. The Master Sunetto preacht to his disciples the doctrine of fellowship with the world of God; and those who understood all his religion in every way, when he preacht this doctrine, were born again, upon the dissolution of the

(1) There is no break in the Pāli, but the present division is made for the sake of another Gospel parallel, which belongs really to Part 3 (Ethics); but I wish to preserve the integrity of the celebrated sermon. Moreover, it contains eschatology, even in this portion, and may therefore claim a place in Part 5.

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body after death, to weal in the world of God. Those who did not understand all his religion in every way were born again, upon the dissolution of the body after death,—some into fellowship with those angels who transmute subjective delights into objective and share them with others;(2) some into fellowship with the angels who delight in subjective creations; some into that of the angels of Content (*Tusitā*); others with the Yāmā; others again with the angels of the Thirty-three; others into fellowship with those of the Four Great Kings; and yet others into fellowship with Warrior magnates, Brahmin magnates, householder magnates.

Now Sunetto the Master, O monks, thought to himself: "It is not fit that I should allow my disciples to have such destinies as these repeatedly: what now if I practise the Highest Love?" Whereupon, monks, the Master Sunetto practist Benevolence (or, love-meditation) for seven years, and for seven eons of consummation and restoration he did not return to this world.(3) Yea, monks, at the consummation of the world(4) he became an Angel of Splendor, and at the world's

(2) I have been guided here by Warren, p. 289, and Lafcadio Hearn, *Gleanings in Buddha-fields*, p. 245.

(3) See Itivuttaka 22, translated above, where Gotamo relates the same of himself.

(4) Itivuttaka has eon.

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restoration he rose again in the empty palace of the Brahmās. Yea, then, O monks, he was a Brahmā, the Great Brahmā (or, God), conquering, unconquered, all-seeing, controlling. And thirty-six times, O monks, was he Sakko, the lord of the angels; many hundreds of times was he king, a righteous world-ruler and emperor, victorious to the four seas, arrived at the security of his country, and possest of the seven treasures. Moreover, he had more than a thousand sons, heroes, of mighty frame, crushers of alien armies; he dwelt in this ocean-girt earth, overcoming it, staffless and swordless, by righteousness. But even the Master Sunetto, tho thus long-lived and long-enduring, was not emancipated from birth, old age, death, grief, lamentation, pain, sorrow, and despair; I say he was not emancipated from pain. And why? Because of not being awake to four things (*dhammā*) and not seeing into them. What four? The Noble Ethics, the Noble Trance (*Samādhi*), the Noble Intellection, and the Noble Release (or, Emancipation.) When these, O monks, are known in their sequence and penetrated into,(5) the

(5) Known in their sequence and penetrated into represent the same words before translated: being awake to, and seeing into. So again, Pure Reason (*Paññā*), in the verse below, appears above as Intellection.

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craving for existence is annihilated, its renewal is destroyed: one is then reborn no more.

Thus spake the Lord, and when the Auspicious One had said this, the Master further said:

Morality, Trance, Pure Reason, and Supreme Release:

These things are understood by the celebrated Gotamo.

Thus enlightened (*buddho*) by supernal knowledge, he told the doctrine to the monks.

The Master, who made an end of pain, the Seeing One, hath past into Nirvā*n*a.(6)

(6) Instead of this portion of the discourse the Chinese Ekottara has narrations about primitive human society and the origin of castes. (A. M.)

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83. THE GREAT RESTORAION.

Matthew XIX. 28.

Verily I say unto you, that ye which have followed me, in *the regeneration* when the Son of man shall sit on the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

Luke XXI. 27, 28.

And then shall they see the Son of man coming in a cloud with power and great glory. But when these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh.

Acts III. 19-21.

Repent ye therefore, and turn again, that your sins may be blotted out, that so there may come seasons of refreshing from the presence of the Lord; and that he may send the Christ who hath been appointed for you, even Jesus: whom the heaven must receive until *the times of restoration of all things*, whereof God spake by the mouth of his holy prophets which have been since the world began.

Long Collection, Dialog 1. (**C. T.** 21.)

Translated by Gogerly in 1846, *apud* Grimblot, 1876; and by Rhys Davids, *Dialogues of the Buddha*, 1899, p. 30.

, Now there comes a season, O monks,

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when, sooner or later, after a vast interval in the lapse of time, this universe (*loko*) is consummated (literally, rolls together). Now when the universe is consummated, beings generally have their destiny consummated among the Angels of Splendor (literally, are Splendor-consummation-ones). There they are mind-made, joy-feeders, self-resplendent, walking the sky, abiding in glory, and abide so for a period long and vast.

Now, there comes also a season, O monks, when, sooner or later, after a vast interval in the lapse of time, this universe is restored. And when the universe is restored there appears the empty Palace of Brahmā.

As in the New Testament, the words world and eon are used interchangeably in speaking of this destruction and renewal. The doctrine in question, like that of Satan, entered Palestine from Persia.

I translate the following from August Wünsche's *Neue Beiträge zur Erläuterung der Evangelien aus Talmud und Midrasch:* Göttingen, 1878, p. 233, where he is commenting upon Matthew XIX. 28:

"The idea of the renewal of the world is a branch of Millenarianism which arose on Persian soil, and after the Exile was transplanted also in the Jewish, and became indigenous.

"*Sanhedrin*, fol. 97. b. 'Rabbi Chanan ben

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Tachlipha informed Rabbi Joseph: I have found a man who held in his hand a roll written in Assyrian characters, but in the holy language. When I askt him whence he got it, he gave me this reply: I got it when I was serving in the Persian army, having found it among the Persian treasures. In this writing I found the following: After 4291 years from the creation of the world it will pass away, and in this time there will be wars between the monsters Gog and Magog. The remaining period belongs to the time of the redemption. But the Eternal will renew the world first after 7000 years, or, as Rabbi Acha bar Rabba thinks, after 5000 years.'

"The old *Kaddish* prayer reads in the context which lies before us in Maimonides, *Tr. Tephila:*

'Praised and hallowed be the great Name of Him who will one day renew the world, quicken the dead, redeem the living, build up the city of Jerusalem, restore the holy Temple, exterminate idolatry, and bring in the pure worship of God in its glory.'"

This last passage is very similar to the well-known refrain in the Mazdean Zamyād Yaçt.

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84. THE SECOND COMING.

Mark XIV. 61, 62.

Again the high priest askt him, and saith unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am: and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of heaven.

John XIV. 26.

But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you.

Rev. XX. 6.

Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years.

Long Collection, Dialog 26. (**C. T.** 6.)(1)

Translated from the Siamese edition, because not yet printed in Roman letters.

Monks, in the days when men live eighty thousand years, there will arise in the world a

(1) Madhyama 70 speaks only of the Cakravartin and omits the prophecy about Maitreya. There are eight passages

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Buddha named Metteyyo(2) (the Benevolent One) a Holy One,(3) a supremely Enlightened One, endowed with wisdom in conduct; auspicious, knowing the universe; an incomparable Charioteer of men who are tamed; a Master of angels and mortals, a Blessed Buddha; even as I have now arisen in the world, a Buddha with these same qualities endowed. What he has realized by his own supernal knowledge he will publish to this universe, with its angels, its fiends, and its archangels, and to the race of philosophers and brahmins, princes and peoples; even as I now, having all this knowledge, do publish the same unto the same. He will preach his religion, glorious in its origin, glorious at the climax, glorious at the goal, in the spirit and the letter. He will proclaim a religious life, wholly perfect and thoroly pure; even as I now preach my religion and a like life do proclaim. He will keep up a society of monks numbering many thousand, even as I now keep up a society of monks numbering many hundred.

about Maitreya in the Chinese Ekottara and two of them fix the term of his appearance to thirty Kalpas hereafter. (Cf. my book, pp. 204-205.) The usual term of the time between Gotamo and Maitreya accepted among Japanese Buddhists is 5,670,000,000 years. (A. M.)

(2) Sanskrit, *Maitreya*.

(3) *Arahat*, and so always; Sanskrit, *Arhat*. This is the stem-form in each case. The Pāli nominative is *Arahā*.

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Estlin Carpenter (*Hibbert Journal*, July, 1906) in criticizing this Parallel, remarks: "Mr. Edmunds omits the Pāli context, which describes vast cycles of time during which the duration of human life will rise and fall, thru sin (to ten years), and then slowly rise by increase of merit again to eighty thousand. By that time the world will once more be fit for a Buddha to appear. But this prophecy is wholly unlike the Gospel announcements of the event which the followers of Jesus were themselves to live to see."

This criticism is a good example of many more upon the present work. First, the doctrine about the cycles is involved(4) in the context, translated by me both here and in my Tōkyō edition, as well as in the initial article in the Chicago *Open Court* for June, 1900. Secondly, I have laid it down at the outset that my Parallels consist in fundamental conceptions. The pith of this Parallel about the Second Coming is the doctrine that the Master (or his representative) will reappear. Philosophers like Tylor or Frazer, whose minds have been trained to compare ideas, would count this a conception common to the two beliefs, and therefore within the avowed scope of my work.

The Christian idea of the Holy Ghost was not adduced by me among the New Testament passages for this Parallel, but was added by Paul Carus. However, as we know that the doctrine of

(4) In the words: **when men live eighty thousand years.**

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the Comforter was the Johannine and spiritual form of the grosser Pauline Second Coming, I have no objection to its standing, tho of course the cogent parallel is the Pauline and Apocalyptic one, i. e., of a physical reappearance of Christ.

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85. THE LORD'S LAST MEAL PRESERVES PRIMEVAL RITES.

While we would draw no parallel between Buddha's Last Meal and the Christian Eucharist such as we should draw between the Angelic Heralds of Luke and those of the Sutta-Nipāto, yet these meals have something in common. It is this: they both preserve primeval sacred ideas about eating and drinking. Henry Clay Trumbull's monograph, *The Blood Covenant*, has set

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forth the ancient practise underlying the Christian sacrament: viz., the exchange of blood to cement friendship,—the blood, by a later refinement of the race, being represented by wine. The text of Mark, which is the oldest, has for the memorial words :—

Mark XIV. 22-25.

And as they were eating, he took bread, and when he had blest he brake it, and gave to them, and said, Take ye: this is my body. And he took a cup, and when he had given thanks, he gave to them: and they all drank of it. And he said unto them, This is my *blood of the covenant,*(1) which is shed for many. Verily I say unto you, I will no more drink of the fruit of the vine, until that day when I drink it new in the kingdom of God.

But Paul was not content with this simple form, and a vision from the risen Christ informed him that the memorial words commanded a perpetuity for the rite :—

1 Cor. XI. 23-27.

I received of the Lord that which also I delivered unto you, how that the Lord Jesus in the night in which he was betrayed took bread; and when he had given thanks, he brake it, and said, This is my body which is for you: this do in remembrance of me. In

(1) The words in italics are from Exodus XXIV. 8.

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like manner also the cup, after supper, saying, This cup is the new covenant in my blood: this do, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till he come. Wherefore whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the body and the blood of the Lord.

This new formula, with its mysterious threat, affiliated the Sacred Meal to those of Eleusis and of Mithra, much to the scandal of Justin Martyr, who saw in the latter a diabolic travesty. Thus did Christianity perpetuate a primeval rite, inherited by several of the book-religions from the prehistoric past. But Gospel authority was wanting until Paul's new words were inserted into the text of Luke :—

Luke XXII. 14-23.

And when the hour was come, he sat down, and the apostles with him. And he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not eat it until it be fulfilled in the kingdom of God. And he received a cup, and when he had given thanks, he said, Take this, and divide it among yourselves: for I say unto you, I will not drink from henceforth of the fruit of the vine, until the kingdom

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of God shall come. And he took bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body [which is given for you: this do in remembrance of me. And the cup in like manner after supper, saying, This cup is the new covenant in my blood, even that which is poured out for you.] But behold, the hand of him that betrayeth me is with me on the table. For the Son of man indeed goeth as it hath been determined: but woe unto that man thru whom he is betrayed! And they began to question among themselves, which of them it was that should do this thing.

The Revised Version of 1881 (which I always use) notes in the margin that the words in brackets are not in certain manuscripts. The best critics consider them an addition made from Paul. Luke was reckoned by the early Christians as Paul's Gospel. Tertullian gives us their literary standard when he says that the works of disciples are counted those of their masters.

Just as the Christian Eucharist preserves the covenant blood of Exodus, derived from a remoter past, so does the Buddhist final meal preserve an equally ancient practise. In the Book of the Great Decease we read :—

Book of the Great Decease, Chap. IV.

Now the Lord addrest Cundo the smith and said: "Whatever dried boar's flesh remains to thee, Cundo, that bury in a hole. I see no one, Cundo, upon earth nor in the

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heavens of Māro or Brahmā, no one among philosophers and brahmins, princes and peoples, by whom, when he has eaten it, that food can be assimilated, save by the Tathāgato."

"Even so, Master!" said Cundo the smith in assent unto the Lord. And whatever dried boar's flesh remained over, that he buried in a hole.

Now, James G. Frazer, in his remarkable book, *The Golden Bough*, tells us this (second edition: London, 1900, Vol. I, p. 318):

"No one may touch the food which the King of Loango leaves upon his plate: it is buried in a hole in the ground."

This is done to prevent the scraps being used by a sorcerer, but is also part and parcel of the whole system of royal and priestly taboos, such as seen in the former seclusion of the Mikado. It is well known to students of historical religion that the offices of priest and king were once identical, as in the case of Melchizedek. The primitive royal hierarch was a deity on earth, and the spiritual ancestor of

"That divinity which doth hedge a king."

The supreme example of the divine or priestly king is the God-Man; and the race-consciousness of both the great historic Masters led them to identify themselves with this mythic Divine-Human. Greater than any parallels in their conduct from an

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alleged connection between their stories is the older and more venerable one which has its roots in the hero-legends of primeval man.

Curiously enough this utterance of Buddha (Rhys Davids IV. 19., *Buddhist Suttas*, p. 72) is found in no Chinese version of similar text. N. C. No. 545, No. 552 and No. 119 insert just here another episode in longer or shorter form. It tells that a Bhikshu came later than the others and took the plate in which the portion of the *sūkaramaddavam*(2) was remaining. After the dinner was finisht and the plates were washt clean by water, Cundo the smith askt Buddha how many kinds of Çrāmaṇas there were in the world. Buddha in reply distinguishes four kinds: 1. Those who are excellent in conduct; 2. Those who explain the Law well; 3. Those who live by Law; and 4. Those hypocrites who appear to be law-abiding, but are really polluted by vices. This last is evidently an allusion to that monk who stole a portion of the fine food. The answer of Buddha is in verse only in No. 545. The episode agrees with the Cunda-sutta of the Sutta-Nipāto.

No. 118 omits this episode and also IV. 19. of the Pāli, and instead of them makes Buddha speak in praise of Cundo's donation and also promise that he will take no one else's food after that. (A. M.)

(2) The Dīrgha has: **the shoot of Candana tree.** The other two texts do not mention the name of the food.

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86. DEATH IN THE OPEN AIR.

Mark XV. 22.

And they bring him unto the place Golgotha, which is, being interpreted, The place of a skull.

Long Collection, Dialog 16. (C. T. 2.

Also N. C. 118 and 548.)

Book of the Great Decease. Translated by T. W. Rhys Davids in S. B. E. Vol. XI, p. 86.

Now at that season the twin sāl-trees were all one mass of blossom with untimely blooms.

All over Christendom there are pictures of the Crucifixion, and all over Buddhadom there are pictures of the Parinivā*n*a. Both of these august tragedies took place in the open air, not in a stifling bed-chamber, whether of palace or of slum. The American poet Poe has said that life in the open air is one of the prime necessities of happiness, and the lives and deaths of our two great Masters were fulfilled therein.

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87. EARTHQUAKE AT THE MASTER'S DEATH.

Matthew XXVII. 51-53.

Behold, the veil of the temple was rent(1) in twain from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

Long Collection, Dialog 16. (**C. T.** 2.(2)
Also N. C. 118 and 119.)
(Book of the Great Decease. Translated in S. B. E., Vol. XI, p. 116.)

When the Lord entered into Nirvāna, a great earthquake, terrific and tremendous, accompanied his entry into Nirvāna; and the drums of the angels rolled.

This is the regular Hindū expression for thunder.

The speeches of the angels Brahmā and Sakko which follow take the place of Matthew's apparitions.

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(1) There is a curious parallel to the rent veil in Plutarch, *Vit. Demet. 12.*

(2) Cf. the Ekottara: *Numerical Collection* VIII. 52. (A. M.)

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88. THE MASTER ASCENDS BEYOND HUMAN KEN, BUT IS PRESENT WITH THE DISCIPLES.

Matthew XXVIII. 20.

Lo, I am with you alway, even unto the consummation of the age.

John XIV. 19.

Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also.

John XVI. 16.

A little while, and ye behold me no more; and again a little while, and ye shall see me.

Long Collection, Dialog No. 1. (C. T. 21.)

Translated by Gogerly in 1846 (reprinted at Paris in 1876) and by Rhys Davids in *Dialogues of the Buddha*, 1899, p. 54.

Monks, the cord of existence is cut off, but the Tathāgato's body remains. So long as his body shall remain, then angels and mortals will see him. Upon the dissolution of the body beyond the bounds of life neither angels nor mortals will see him.

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Long Collection, Dialog 16. (C. T. 2.)

(Book of the Great Decease. Translated in S. B. E., Vol. XI, p. 112.)

It may be, Ānando, that you will think to yourselves: "The utterance of the Master is past away; our Master is no more." But, Ānando, you must not think so: the Doctrine and Discipline, Ānando, taught you and laid down by me, must be your Master when I am gone.

Compare John XII. 48: **The word that I spake, the same shall judge him in the last day.**

This is a contrast rather than a parallel. As a Christian, one feels it profane to parallel the New Testament with this; but as a philosopher, one is dealing with essential ideas, and must be faithful thereto. The Paraclete or Presence of the ascended Christ was more than Doctrine and Discipline: it was a glorified human personality, encompassing the objects of its love. But Buddha puts the intellect above the affections, and tells his mourning followers to be self-contained, self-islanded, self-illumined.(2) At the same time the disciples realized his presence after death, as is evidenced from two Dialogs in the Middling Collection (Nos. 84 and 94), where new converts ask to take refuge in the missionary who has converted them. In each

(2) Cf. my book, pp. 168-169, 182-192. (A. M.)

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case the missionary forbids it, and says they must take refuge in the Buddha. Where is he? they ask. **He has past into Nirvāna**, is the answer. But, say they, just as we should go a hundred leagues to see him if alive, even so can we take refuge in him now that he is gone.(3)

(3) The Chinese Madhyama has no texts corresponding to Nos. 84 and 94 of the Majjhima. Two texts in the Ekottara preserve the passage for which see my Japanese book, pp. 166-167. It is to be noticed that this idea of the substitution of Buddha's teaching for his personality has led to the doctrine of the *Dharmātmā or Dharmakāya* of Buddha. (A. M.)

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89. ASCENSION.

Acts I. 9.

And when he had said these things, as they were looking, he was taken up; and a cloud received him out of their sight.

Enunciations VIII. 6.

THUS HAVE I HEARD. At one season the Lord was staying in the Bambū Grove beside the Squirrels' feeding-ground, at Rājagaha. And St. Dabbo the Mallian approacht the Lord, saluted him and sat on one side, and so sitting, said to him: "O Auspicious One, my time is at hand to enter Nirvā*n*a."(1) "Whatever you think fit, O Dabbo." Then St. Dabbo the Mallian rose from his seat, saluted the Lord, and keeping him on his right hand, went up into the sky, and sat in the posture of meditation in the ether, in the empyrean. Intensely meditating on the nature of flame,(2) he ascended and past into Nirvā*n*a.

And when St. Dabbo the Mallian had thus gone up, meditated and ascended, there re-

(1) See my defensive note on this rendering in my translation of Dīgha 14. (*The Marvelous Birth of the Buddhas*: Philadelphia, 1899, p. 4.)

(2) Literally, **having entered the element of flame,** (or, **splendor.**) There is a curious coincidence here with Luke XXIV. 26: εἰσελθειν εἰς την δοξαν=*tejodhātu*m *samāpajjitvā*.

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mained neither ashes nor soot of his body when past away,(3) consumed and burnt. Even as when ghee or oil is consumed and burnt, neither ashes nor soot remains, so was it with the body of St. Dabbo the Mallian. And forthwith the Lord, having understood the fact, gave vent on that occasion to the following Enunciation:

"The body dissolved, perception ceast, all sensations were utterly consumed;
"The constituents of existence were stilled, consciousness and sense departed."

This story is more analogous to the fiery ascension of Elijah in the Second Book of Kings than to that of Christ, as related in Acts. There is no account of the Ascension in the Synoptical Gospels, except a single line in Luke XXIV. 51, (4) while the Mark Appendix is a later addition. John refers to the Ascension as a spiritual fact; so does Paul; but the only pictorial account is that of Acts. In the Pāli legend, the hero is Dabbo the Mallian, a disciple of Buddha's who had extraordinary psychical powers. The Book of Discipline tells us that he was able to light the monks to bed by emit-

(3) Or, **past into Nirvāṇa**, as above. It is a special word, only used for the death of an Arahat.

(4) The doubt thrown upon this line in the margin of the Revised Version of 1881 was dispelled when the Sinai Syriac was found. See also Luke IX. 51.

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ting magnetic flames from his fingers (S. B. E., Vol. XX., p. 7.) The doctrine of the Ascension, however, is closely allied to that of the Resurrection. The central idea of the Ascension is not that of a bodily ascent into heaven, but a sublimation of the physical into the spiritual, answering to Hamlet's prayer:

"Oh, that this too, too solid flesh would melt!"

It may also be regarded as a substitution of a psychical body for a physical one. The latter was Paul's doctrine, but Jewish or Roman materialism changed it into a fleshly resurrection and Ascension.

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90. THE GOSPEL IS PREACHT IN THE SPIRITUAL WORLD.

Matthew XXVIII. 18.

And Jesus came to them and spake unto them, saying: All authority hath been given unto me in heaven and on earth.

1 Peter III. 19, 20.

In the spirit.....he went and preacht unto the spirits in prison, which aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved thru water.

1 Peter IV. 6.

For unto this end was the gospel preacht even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

Numerical Collection IV. 33.

When a Tathāgato arises in the world, an Arahat, a Buddha supreme, endowed with wisdom in conduct, auspicious, knowing the universe, a matchless charioteer of men who are tamed, a Master of angels and mortals, a blessed Buddha; he preaches his religion: to wit, Personality (*Sakkāyo*), the origin of personality, the cessation thereof, and the path

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that unto that cessation goes. And, monks, those angels of long life, self-radiant happy beings, abiding in the lofty mansions long, when they hear the preaching of the Tathāgato's religion, are everywhere seized with fear, astonishment and trembling, saying: "Impermanent are we, alas! O friend, 'tis said; and we thought we were permanent; unstable, and we deemed we were stable; non-eternal, who thought ourselves eternal. 'Tis said, O friend, that we are impermanent, unstable, non-eternal, hedged about with personality!"

Such, O monks, is the spiritual power of the Tathāgato over the angel-world; such his great authority and mystic might.

In the Middling Collection, Dialog 49 (No. 78 in Chinese), Gotamo transports himself to the heaven of Brahmā to convert an angel there from the heresy that his blest abode is everlasting. There is also a story found in the Sanskrit Divyāvadāna, and other uncanonical sources,(1) of Buddha going to the other world to preach the Gospel to his mother. It is alluded to in the Pāli of Jātaka 29, and told in full in No. 483, but only in the commentary, not in the text. I will thank any scholar to find or locate it in the Canon.

(1) I do not call the Divyāvadāna uncanonical merely because it is not in the Pāli Canon, but because it is post-Asokan. However, it doubtless contains a nucleus which we may call semi-canonical, for the Avadānas were clast by several sects in the Miscellaneous Piṭaka, outside the great Collections or Āgamas.

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91. ANGELS WORSHIP THE LORD AND ARE SAVED BY HIM.

Hebrews I. 6.

When he again bringeth in the firstborn into the world he saith, And let all the angels of God worship him.

Revelation V. 8-14.

When he had taken the book, the four living creatures and the four and twenty elders fell down before the Lamb, having each one a harp, and golden bowls full of incense, which are the prayers of the saints. And they sing a new song, saying, Worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and didst purchase unto God with thy blood men of every tribe, and tongue, and people, and nation, and madest them to be unto our God a kingdom and priests; and they reign upon the earth. And I saw, and I heard a voice of many angels round about the throne and the living creatures and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a great voice, Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honor, and glory and blessing. And every created thing which is in the heaven, and

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on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing, and the honor, and the glory and the empire, for ever and ever. And the four living creatures said, Amen. And the elders fell down and worshipt.

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1 Peter I. 12.

Not unto themselves, but unto you, did they minister these things, which now have been announced unto you thru them that preacht the Gospel unto you by the Holy Ghost sent forth from heaven; which things angels desire to look into.

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1 Peter III. 22.

Who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.

Matthew XXVII. 52, 53.

The tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

For Ephesians III. 8-11, see new translation below.

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Long Collection, Dialog No. 4. (C. T. 22.)
Translated by Rhys Davids: *Dialogues of the Buddha*, 1899, p. 149.

Indeed, sirs, many thousands of heavenly beings have gone to the philosopher Gotamo for a refuge.....Many angels and mortals are believers in the philosopher Gotamo; and in whatsoever village or town he abides, there demons do mortals no harm.

Ibid., Dialog. 20. (C. T. 19.)
Translated by Gogerly, *apud* Grimblot: *Sept Suttas Pālis*: 1876, p. 289.

THUS HAVE I HEARD. **At one season the Lord was staying among the Sākyas at Kapilavatthu, in the Great Wood, together with a great society of monks, some five hundred in number, all of them Arahats; and the angels from the ten-thousand world-systems were assembled all together for the purpose of seeing the Lord and his society of monks.**

As in *Job*, the Evil One comes with them; and as in the Second Book of Kings, the prophet opens the eyes of his followers to see the invisible host.

Long Collection, Dialogs 18 and 19. (C. T. 4 and 3.)
(Translated from the Siam edition.)

Those angels, Lord, who have lived the religious life with the Lord, when newly born

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in the [angelic] body(1) of the Thirty-three, outshine the other angels in brilliance and glory. Therefore, Lord, the angels of the Thirty-three are enraptured, rejoiced and become delighted and glad, saying: "The angelic bodies are being perfected; the demon-bodies are passing away." [Or, "The angelic ranks are being filled, and the ranks of the devils (*asuras*) are being thinned."] And then, Lord, Sakko, the ruler of the angels, seeing the satisfaction of the angels of the Thirty-three, rejoices in these stanzas:

Ah, friend! the angels rejoice,
Even the Thirty-three and their ruler,
Worshiping the Tathāgato
And the goodness of his Doctrine,
When they see the new angels
Brilliant and glorious
Who the religious life with the Auspicious One
Have lived, and hither come.
They outshine the others
In brilliance and glory—
The disciples of the Greatly Wise One,
Who here arrive at distinction.
Seeing this, the angels of the Thirty-three
Are glad with their ruler,
Worshiping the Tathāgato
And the goodness of his Doctrine.

(1) Or, *host*; and so thruout.

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Numerical Collection VI. 34. (S. P. in Saṁyukta.). (1)

At one season the Lord was staying at Sāvatthi, in the Conqueror's Grove, the cloister-garden of the Feeder-of-the-Poor. And in the mind of St. Moggallāno the Great, who was in privacy and retirement, there arose the following reflection: "What kind of angels have the knowledge that they have entered on the Path, are not liable to suffering hereafter, but are steadfast, and assured of final Enlightenment?" Now at that season there was a monk named Tisso who had just died, and had risen again in a certain sphere of the Brahmā-world. And even there they recognized him thus: "Tisso the Brahmā is great in psychical and magical power." Then St. Moggallāno the Great, as quickly as a strong man can stretch forth his bent arm or his outstretcht arm bend back, vanisht from the Conqueror's Grove and appeared in the world of the Brahmās. And Tisso the Brahmā saw him coming from afar, and said to him: "Come, O honorable Moggallāno; welcome, O honorable Moggallāno! For a long time you have made this journey of coming hither. Be seated, O honorable Moggallāno: this seat is made ready." So St. Moggallāno sat on the seat made ready, and Tisso the Brahmā saluted him respectfully and sat on one side. Then St. Moggallāno

(1) This text corresponds to the Pāli Classified Collection LV. 18. (Siam edition Vol. V. pp. 351-352). (A. M.)

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spake thus unto Tisso the Brahmā as he sat: "Tisso, what kind of angels have the knowledge that they have entered on the Path, are not liable to suffering hereafter, but steadfast and assured of final Enlightenment?"

"O honorable Moggallāno, the angels of the Four Great Kings have this assurance."

"All of them, Tisso?"

"Not all of them, O honorable Moggallāno. Those of them who are not endowed with faith in the Buddha, the Doctrine and the Order, and are not endowed with noble and pleasing conduct, have not this knowledge and assurance. But those who are endowed with faith in the Buddha, the Doctrine and the Order, and are endowed with noble and pleasing conduct, have this knowledge and assurance."

[The same question and answer are repeated for the other five spheres of the angel-world (*devaloko*)].

Then St. Moggallāno the Great, being glad and rejoiced at the speech of Tisso the Brahmā, vanisht from the world of the Brahmās, as quickly as a strong man could stretch forth his bent arm or his outstretcht arm bend back, and appeared at the Conqueror's Grove.

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This is a doctrine of the Epistles, the Apocalypse and the Fathers rather than of the Gospels, wherein, however, it finds some support, especially from the passage in Matthew. In the First Epistle of Peter, the Descent into Hades is to the disobedient, not to the righteous; but Ignatius, Irenæus and the Gospel of Nicodemus represent the Lord as going thither to save patriarchs and prophets, which is perhaps an expansion of Matthew's legend about the saints rising bodily from the grave after Christ's resurrection, or perhaps founded upon language addrest to Peter according to the lost ending of the original Mark, traces of which appear among early Christian writings. (See Paul Rohrbach: *Schluss des Markusevangeliums*: Berlin, 1894). Peter also says, in his Epistle, that angelic potentates were made subject unto Christ. Eusebius, translating a Syriac document of the third century, has: "He descended alone, but rose again with many unto his Father." But the most remarkable parallel, in the New Testament itself, to the Buddhist doctrine of the Lord and his Church evangelizing the angels, is in Paul's Epistle to the Ephesians. As the force of the text is marred in our translation by its occurring in a long rhetorical sentence, I venture to re-translate the essential matter thus:

Unto me, who am less than the least of all saints, was this grace given, to evangelize the nations with the unsearchable riches of the

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Christ.....to the intent that the manifold wisdom of God might now be PUBLISHT UNTO THE GOVERNMENTS AND THE AUTHORITIES IN THE HEAVENLY [REGIONS] BY MEANS OF THE CHURCH, according to the purpose of the Eons which [God] made in Christ Jesus our Lord. (Eph. III. 8-11).

This reminds us of the oft-repeated Buddhist text, which occurs more than once in our present translations: **What he has realized by his own supernal knowledge he publishes to this universe, with its angels, its fiends and its archangels, &c.**

Angelic worship of the Christ is set forth in that sublimest chapter of the Apocalypse, wherein the heaven of the Old Testament is transformed, in the twinkling of an eye, into the heaven of the New, as the angels sing praises to the Divine Human with the same pean sung formerly to the terrible Jehovah. (Rev. V. 12, compared with IV. 11). It is the same, yet not the same, for physical, or realized, wealth and might are added to abstract power.

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92. THE PRINCE OF THIS WORLD: PESSIMISM.

John XII. 31.

Now is the judgment of this world: now shall the prince of this world be cast out.

John XIV. 30, 31.

I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do. Arise, let us go hence.

Matthew VI. 10.

Thy will be done, as in heaven, so on earth. [Omitted in the parallel of Luke XI. 2, according to the third-century testimony of Origen.]

Book of Temptations, Husbandman Chapter.

Translated into German by Windisch: *Māra und Buddha*, 1895, p. 104.

[While Gotamo is discoursing at Sāvatthi upon Nirvā*n*a, Māro appears as a husbandman, and says:]

"Philosopher, have you seen any oxen?"

"O Evil One, what hast thou to do with oxen?"

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"O philosopher, mine alone is the eye, forms are mine; mine the realm of consciousness whereto the eye admits. Whither, philosopher, canst thou go to be releast from me? Mine, too, philosopher, are sounds; the ear is mine, and the realm of consciousness whereto the ear admits. Mine likewise are the nose and its scents, the tongue and its tastes, the body and its touch. Mine alone, O philosopher, is the mind, mine the ideas (*dhammā*) and mine the realm of consciousness whereto the mind admits. Whither, O philosopher, canst thou go to be releast from me?"

Buddha admits all this, but says that Māro's misfortune is where these do not exist. Compare also the expressions, realm of Māro, in *Sutta-Nipāto* 764; and army of Māro, in the same book, 437. The said army includes gain, fame, honor, &c.

Classified Collection XXIII. 11. (C. T. in Saṁyukta).

Place: Sāvatthi. St. Rādho, sitting on one side, said unto the Lord: "Lord, men speak of Māro: what is Maro?"

"O Rādho, form is Māro; sensation is Māro; perception is Māro; the formative activities are Māro; consciousness is Māro. Seeing thus, O Rādho, the learned and noble disciple is disgusted with form, with sensation, with perception, the formative activities and consciousness."

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Here we have the root of pessimism: the doctrine that the world-ruler is an evil power. All the texts that we might adduce about the woes of life would be mere corollaries to this central thesis. Huxley, in his Romanes Lecture (1893) contended that the whole ethical system was in defiance of the world-ruler, and that his lecture was an orthodox sermon on the text: "The Devil the Prince of this world." The clause in the Lord's Prayer implies that not God's, but Some One Else's Will, is done on earth. It is the perception of this evil inherent in the universe that gives rise to the parallel doctrines of Transmigration and Original Sin. Both theories represent our animal heredity—the incubus or nightmare of the past. From this nightmare the Divine Man redeems us.

It is probable that the Pessimism of the New Testament is not Jewish, but Zoroastrian or even Buddhist. In Mark's simple account of the Temptation, the Devil is no world-ruler offering the Lord material empire, but merely the chieftain of invisible evil powers. All the texts quoted on p. 187 belong to the later strata of the Gospel tradition. However, in the earliest teaching there is a Mazdean element which goes back to Daniel, and includes the idea of the coming of God's kingdom. (See above, pp. 158, 159.)

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93. THE PSYCHICAL BODY.

1 Corinthians XV. 44.

It is sown a natural [literally, psychical] body; it is raised a spiritual body. If there is a natural body, there is also a spiritual [body.]

Long Collection, Dialog No. 2. (**C. T.**, N. C. 593.)(1)

Translated by Rhys Davids: *Dialogues of the Buddha*, 1899, p. 87.

He [i. e. the philosopher] calls up the mental image of a mind-made body, and constrains his heart, saying: "I constrain myself." From this body he calls up the mental image of another body, having form, mind-made, complete with all its limbs and faculties.

In *Dīgha* No. 9 (No. 28 in Chinese) we read of three bodies: the material, the mind-made, and the formless. It is possible that Paul's psychical body corresponds to the second of these, and his spiritual body to the third; but it is commonly held that the psychical body is the natural or physical.

(1) Cf. Dīrgha 27. This version omits all similes and therefore this passage also. (A. M.)

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94. APPARITIONS OF THE DEPARTED.

Luke XXIV. 13-35.

And behold, two of them were going that very day to a village named Emmaus, which was threescore furlongs from Jerusalem. And they communed with each other of all these things which had happened. And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him. And he said unto them, What communications are these that ye have one with another, as ye walk? And they stood still, looking sad. And one of them, named Cleopas, answering said unto him, Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, The things concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he which should redeem Israel. Yea and beside all this, it is now the third day since these things came to pass. Moreover certain women of our company amazed us, having been early at the tomb;

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and when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not. And he said unto them, O foolish men, and slow of heart to believe in all that the prophets have spoken! Behoved it not the Christ to suffer these things, and to enter into his glory? And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself. And they drew nigh unto the village, whither they were going: and he made as tho he would go further. And they constrained him, saying, Abide with us: for it is toward evening, and the day is now far spent. And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread, and blest it, and brake, and gave to them. And their eyes were opened, and they knew him; and he vanisht out of their sight. And they said one to another, Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures? And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, The Lord is risen indeed, and hath appeared to Simon. And they rehearst the things [that

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happened] in the way, and how he was known of them in the breaking of the bread.

Acts XXVI. 12-19.

As I journeyed to Damascus with the authority and commission of the chief priests, at midday, O king, I saw on the way ***a light from heaven, above the brightness of the sun, shining round about me*** and them that journeyed with me. And when we were all fallen to the earth, I heard a voice saying unto me in the Hebrew language, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the goad. And I said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen me, and of the things wherein I will appear unto thee; delivering thee from the people, and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins and an inheritance among them that are sanctified by faith in me. Wherefore, O king Agrippa, I was not disobedient unto the heavenly vision.

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Revelation I. 16.

His countenance was as the sun shineth in his strength.

[Apparition of the risen Jesus to John.]

Middling Collection, Dialog 143. (C. T. 28.)(1)

Sāriputto, Buddha's chief disciple, has been preaching to the great benefactor of the Order, Anāthapi*nd*iko, during the latter's last illness.

When this was said, the householder Anāthapi*nd*iko wept and shed tears. And St.

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(1) In the Chinese Middling Collection, Çāriputra does not accompany Ānando when he visits the householder Anāthapi*nd*ada. So the passage translated here is wanting in the Chinese. Instead of the passage the Chinese adds the story and verses of the Pāli Sa*m*yutta X. 8, *Sudatto,* as the householder's recollection of his conversion. The text tells further how the householder having been converted to the faith in Buddha has taken Çariputra to Çrāvasti and how the Garden of the Prince Jeta was dedicated to Buddha and his Saṇgha. The Sūtra concludes with the expression of the householder's gratitude toward Çariputra and his joy that he was delighted with the latter's presence at his sick bed.

On the other hand the two Chinese Sa*m*yukta versions (N. C. No. 544 and No. 546) put the text corresponding to the Pāli *Samyutta* II. 2. 10., *Anāthapindiko,* after the text corresponding to the aforesaid *Sudatto;* and one of them (No. 546) adds at the beginning of it the story of the *Majjhima Anāthapindiko* in short. Therefore the text of N. C. No. 546, makes up just what the author has done here. But there too there is no mention of Ānando, and the first part of the passage here translated is wanting. (A. M.)

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Ānando said unto him: "Householder, do you assent and unite?"

"Lord Ānando, I do not assent or unite. For a long time have I visited the Master and also an educated monk; but no such religious discourse has ever been heard by me before."

"No such religious discourse, O householder, is revealed unto white-stoled householders: it is revealed unto hermits (*pabbajita*)."

"Then let it be revealed, O Lord Sāriputto, unto white-stoled householders. For there are gentlemen born with but little stain, who are perishing thru not hearing the religion: they will be understanders thereof.

Then St. Sāriputto and St. Ānando, having instructed the householder with the foregoing instruction, arose and departed. (2)And not long thereafter the householder Anāthapi*ndi*ko, upon the dissolution of the body afrer death, rose again in the [heavenly] host of Delight (*Tusitā*). AND THEN THE SPIRIT (*devaputto*) OF ANĀTHAPI*ND*IKO, WHEN NIGHT WAS WANING, LIGHTED UP THE ENTIRE VICTOR'S GROVE WITH SURPASSING SPLENDOR, AND DREW NIGH UNTO THE LORD. HAVING DONE SO, HE GAVE HIM REVERENT GREETING AND

(2) Here begins the agreement with the Chinese given in the Tōkyō edition. (A. M.)

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STOOD ASIDE. SO STANDING, THE SPIRIT OF ANĀTHAPIṆḌIKO ADDREST THE LORD IN STANZAS, SAYING:—(3)

"This happy Victor's Grove,
Frequented by the Prophet's Church,
And dwelt in by Religion's King,
Produces joy for me.
Works, wisdom and religion,
Ethics, the highest life,—
Hereby are mortals pure,
And not by clan or wealth.
Therefore indeed a learned man,
Seeing his own goal clearly,
Must search religion well.
Thus therein is he purified.(4)
Sāriputto, alone understanding it,
By ethics and by quietude,
Was the monk who reacht the farther shore:
So let him be supreme."

Thus spake the spirit of Anāthapiṇḍiko. The Master was assenting; whereupon the spirit said: "The Master assents to me," and,

(3) The passage in large type is the stereotyped form for the narratives in the Books of Apparitions, except that the phrase, **in stanzas**, becomes **in a stanza**, when only one verse is spoken, and is omitted altogether when the speech is in prose. The expression, **when night was waning**, implies a vigil. See Parallel No. 21.

(4) The four padas in Pāli, *tasmā.....visujjhati* (**therefore.....purified**) are not found in both Chinese versions. (A. M.)

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saluting the Lord, he kept Him on his right hand, and straightway vanisht. Then the Lord, at the end of that night, addrest the monks and said: "To-night, monks, a certain spirit, when the night was waning, lighted up the entire Victor's Grove with surpassing splendor and drew nigh unto me. Having done so, he gave me reverent greeting and stood aside. So standing, the spirit addrest me in stanzas, saying:—

'This happy Victor's Grove,' &c. [repeated.]

This is what the spirit said, O, monks, adding: 'The Master assents to me'; whereupon he saluted me, and keeping me on his right hand, straightway vanisht."

When this was spoken, St. Ānando said unto the Lord: ***"Lord, this must be the spirit of Anāthapindiko: the householder Anāthapindiko was converted by Sāriputto."***(5)

"'Tis well, Ānando, 'tis well. Thus much, Ānando, is attainable by reason, and has been attained by thee. That was the spirit of Anāthapi*ndi*ko and no other, O Ānando."

Thus spake the Lord. St. Ānando, rejoicing, was gladdened by the utterance of the Lord.

The story of Anāthapi*ndi*ko's apparition is repeated in the second Book of Apparitions in the

(5) Alluding to the eulogy of Sāriputto in the stanzas.

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Classified Collection. There are two Books of Apparitions, and they stand at the very outset of this great Collection. The first one is about apparitions of anonymous spirits, who are called *devatā*, and the book the *Devatā-Samyuttam*. The second book is about apparitions of known persons whose spirits are called *devaputtā*, and the book the *Devaputta-Samyuttam*. The spirits are sometimes those of Buddha's former disciples, as Kassapo and Anāthapi*nd*iko; in one case, the spirits of philosophers of non-Buddhist sects; and yet again the gods of the Hindū pantheon: Çiva (in Pāli Sivo) and the spirits of the Moon and Sun. Curiously enough, these last two come to Buddha for deliverance from the grasp of Rāhu, the demon of eclipse. The spirit of the Moon is called Candimā (Cando being the Moon). Upon her appeal, Buddha replies:

Candimā has gone for refuge
Unto the Arahat Tathāgato:
Rāhu must deliver the Moon:
The Buddhas have compassion on the world.

The same thing happens with the Sun-spirit, and in each case deliverance is granted, and Rāhu has to explain himself to Vepacitti, the other High Demon. In the two Chinese versions of the fifth century, the Candimā-sutta is placed in the Devatā-Sa*m*yukta, instead of in the Devaputra; while the Suriya-sutta appears to be wanting altogether.(7)

(7) I owe this information to a manuscript of Anesaki's.

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There is no doubt at all that *Anāthapiṇḍiko Devaputto* means the spirit of Anāthapiṇḍiko, in English parlance, and not merely some angel of that name. Ānando recognizes him on account of the fact that Sāriputto, who had converted him when he (Anāthapiṇḍiko) was dying, was praised in the stanzas uttered by the ghost, while Gotamo endorses the identification. Be it noted, moreover, that Gotamo considers such identification as a piece of common sense (*takko*) and not one of the powers of an Arahat.

It is significant that there are no records of apparitions of the deceast Buddha. *He* had entered Nirvāṇa and could not reappear. But Anāthapiṇaiko, a lay disciple, had only risen to the Tusitā-heaven, whither Buddha himself had gone before his last incarnation. Therefore Anāthapiṇḍiko could manifest himself, because his individuality persisted. Tylor shrewdly remarkt long ago, in his *Primitive Culture*, that Buddhist nihilism was a piece of metaphysics, and in nowise precluded a highly specialized eschatology. Moreover, it is a favorite expression, in the Pāli Texts, to call denial of the hereafter an impious heresy. (Dīgha 23; Majjhima 41 and 117. Cf. Itivuttaka 49; Dhammapada 176.) It is true that personality perishes at last; but so long as the *ātman* is cherisht so long does it persist, in this world again or in some other, whether material or spiritual. And here, again, another pioneer of Tylor's time correctly interpreted the Buddhist doctrine from such books as Spence

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Hardy's *Manual*, which was for thirty years the standard work on Buddhism in Europe. I refer to the following passage in Draper's *Conflict between Religion and Science:*

"It admits that the idea of personality which has deluded us thru life may not be instantaneously extinguisht at death, but may be lost by slow degrees. On this is founded the doctrine of transmigration." (Ed. 4, 1875, p. 122.)

As to this doctrine (now called re-incarnation), which, in the popular mind, is almost synonymous with Buddhism, be it observed that Swedenborg puts his spade under its root in a remarkable passage. (H. H. 256.) Until a greater seer than Swedenborg can destroy this explanation of the subjective phenomenon, upon which alone the belief is founded, it can never enter into the creed of a scientific religionist. Myers also declares that no evidence for it is yet forthcoming.

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APPENDIX TO APPARITIONS OF THE DEPARTED.

To the scholastic mind the association of modern spiritistic phenomena with the venerated ones of Holy Writ appears a sacrilege; but the Society for Psychical Research, founded by a band of scholars at the University of Cambridge in 1882, has given these phenomena a seriousness which they never had before. Just as the facts of courtship in modern life are seldom so poetic as the moonlight of romance—romance founded mostly on the life of simpler times—so, in religion, the same phenomena which occurred at Endor, at Sāvatthi, or at Delphi are lowered in our eyes when reported from a drawing-room of to-day. Against all such obstacles to the search for truth the philosopher must unfailingly fight. Suppressing, therefore, the natural distaste of one who prefers the haunted groves of antiquity to the slums of the present, I propose to publish here for the first time *the full narrative* of a modern ghost-story wherein I played a part. The portion of this story already printed by the Society for Psychical Research, and reprinted in the immortal work of Myers, has attracted so much attention that one may reasonably hope for interested readers of the whole. I have told this story probably hundreds of times to my friends since 1885, so that the facts, tho distant, are well fixt in my mind. They were first written down by me in 1887 at the request of Frederic W. H. Myers,

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and I still treasure his handwriting, saying to Richard Hodgson: "Edmunds'[s] paper very valuable." It is to be hoped that my original manuscript is extant among the papers of that philosopher, and may some day be used to check the present account, written down in 1903, while reviewing his *Human Personality and its Survival of Bodily Death.* (London, 1903.)

A HAUNTED LIBRARY:(8)

an authentic narrative.

By ALBERT J. EDMUNDS.

With attestation by John Y. W. MacAlister, of the Royal Society of Medicine.

I will give in full a case wherein I played a part. It is found at Vol. II, p. 380, of Myers's book, where it is reprinted from the S. P. R. Proceedings for December, 1889. The account was written for

(8) This narrative was originally included in my review of Myers' *Human Personality* [1903], but Richard Hodgson, of Boston, advised me to separate it.

January 6, 1905. A. J. E.

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Myers in 1888. My own account was written for him in 1887, but it was principally concerned with auditory phenomena which occurred in the year after the apparition here described. Moreover, its personal allusions made it undesirable for print. Even now I am requested to preserve the anonymities(9), tho for my own part I consider that events of public importance become public property twenty years after their occurrence. The "Mr. J.," who will now speak, is well known to librarians all over the world: J. is the initial of his first name. In the case of his assistant, Mr. R., the initial is that of the surname. Q. and X. are complete disguises.

Myers, in the Proceedings of the Society for Psychical Research: December, 1889.

From this savage scene I pass to a similar incident which occurred to a gentleman personally known to me (and widely known in the scientific world), in a tranquil and studious environment. The initials here given are not the true ones.

XIII.(10) On October 12th, 1888, Mr. J. gave me *viva voce* the following account of his experience in the X. Library, in 1884, which I have taken down from memory next day, and which he has revised and corrected:—

> In 1880 I succeeded a Mr. Q. as librarian of the X. Library. I had never seen Mr. Q., nor any photograph or likeness of him, when the following incidents occurred. I may, of course,

(9) See, however, the note at the end.

(10) I. e. the thirteenth case discust in the article of Myers on Apparitions. A. J. E.

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have heard the library assistants describe his appearance, tho I have no recollection of this. I was sitting alone in the library one evening late in March, 1884, finishing some work after hours, when it suddenly occurred to me that I should miss the last train to H., where I was then living, if I did not make haste. It was then 10.55, and the last train left X. at 11.05. I gathered up some books in one hand, took the lamp in the other, and prepared to leave the librarian's room, which communicated by a passage with the main room of the library. As my lamp illumined this passage, I saw apparently at the further end of it a man's face. I instantly thought a thief had got into the library. This was by no means impossible, and the probability of it had occurred to me before. I turned back into my room, put down the books and took a revolver from the safe, and, holding the lamp cautiously behind me, I made my way along the passage—which had a corner, behind which I thought my thief might be lying in wait—into the main room. Here I saw no one, but the room was large and encumbered with bookcases. I called out loudly to the intruder to show himself several times, more with the hope of attracting a passing policeman than of drawing the intruder. Then I saw a face looking round one of the bookcases. I say looking *round*, but it had an odd appearance as if the *body* were *in* the bookcase, as the face came so closely to the edge and I could see no body. The face was pallid and hairless, and the orbits of the eyes were very deep. I advanced towards it, and as I did so I saw an old man with high shoulders seem to *rotate* out of the end of the bookcase, and with

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his back towards me and with a shuffling gait walk rather quickly from the bookcase to the door of a small lavatory, which opened from the library and had no other access. I heard no noise. I followed the man at once into the lavatory; and to my extreme surprise found no one there. I examined the window (about 14. in. x 12 in.,) and found it closed and fastened. I opened it and lookt out. It opened into a well, the bottom of which, ten feet below, was a sky-light, and the top open to the sky some twenty feet above. It was in the middle of the building and no one could have dropt into it without smashing the glass nor climbed out of it without a ladder, but no one was there. Nor had there been anything like time for a man to get out of the window, as I followed the intruder instantly. Completely mystified, I even lookt into the little cupboard under the fixt basin. There was nowhere hiding for a child, and I confess I began to experience for the first time what novelists describe as an "eerie" feeling.

I left the library, and found I had mist my train.

Next morning I mentioned what I had seen to a local clergyman who, on hearing my description, said, "Why, that's old Q.!" Soon after I saw a photograph (from a drawing) of Q., and the resemblance was certainly striking. Q. had lost all his hair, eyebrows and all, from (I believe) a gunpowder accident. His walk was a peculiar, rapid, high-shouldered shuffle.

Later inquiry proved he had died at about the time of year at which I saw the figure.

I have no theory as to this occurrence, and have never given special attention to such mat-

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ters. I have only on one other occasion seen a phantasmal figure. When I was a boy of ten I was going in to early dinner with my brothers. My mother was not at home, and we children had been told that she was not very well, but tho we mist her very much, were in no way anxious about her. Suddenly I saw her on the staircase. I rusht up after her, but she disappeared. I cried to her and called to the rest, "There's mother!" But they only laught at me and bade me come in to dinner. On that day—I am not sure as to the hour—my second sister was born.

I have had no other hallucinations. When I saw the figure of X. I was in good health and spirits.

In a subsequent letter Mr. J. adds:

I am under a pledge to the X. people not to make public the story in any way that would lead to identity. Of course I shall be glad to answer any private inquiries, and am willing that my name should be given in confidence to *bonâ fide* inquirers in the usual way.

The evidential value of the above account is much enhanced by the fact that the principal assistant in the library, Mr. R., and junior clerk, Mr. P., independently witnest a singular phenomenon, thus described by Mr. R. in 1889:—

A few years ago I was engaged in a large building in the ——, and during the busy times was often there till late in the evening. On one particular night I was at work along with a junior clerk till about 11 p. m., in the room markt A on the annext sketch. All the lights in the place

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had been out for hours except those in the room which we occupied. Before leaving, we turned out the gas. We then lookt into the fire-place, but not a spark was to be seen. The night was very dark, but being thoroly accustomed to the place we carried no light. On reaching the bottom of the staircase (B), I happened to look up; when, to my surprise, the room which we had just left appeared to be lighted. I turned to my companion and pointed out the light, and sent him back to see what was wrong. He went at once and I stood looking thru the open door, but I was not a little astonisht to see that as soon as he got within a few yards of the room the light went out quite suddenly. My companion, from the position he was in at the moment, could not see the light go out, but on his reaching the door everything was in total darkness. He entered, however, and when he returned, reported that both gas and fire were completely out. The light in the daytime was got by means of a glass roof, there being no windows on the sides of the room, and the night in question was so dark that the moon shining thru the roof was out of the question. Altho I have often been in the same room till long after dark, both before and since, I have never seen anything unusual at any other time.

When the light went out my companion was at C. [markt on plan.]

Mr. P. endorses this:

I confirm the foregoing statement.

In subsequent letters Mr. R. says:—

The bare facts are as stated, being neither more nor less than what took place. I have

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never on any other occasion had any hallucination of the senses, and I think you will find the same to be the case with Mr. P.

The light was seen *after* the phantom; but those who saw the light were not aware that the phantom had been seen, for Mr. J. mentioned the circumstance only to his wife and to one other friend (who has confirmed to us the fact that it was so mentioned to him), and he was naturally particularly careful to give no hint of the matter to his assistants in the library.

So far the printed accounts. The phantasm of his mother seen by Mr. J. was during her lifetime. He saw her walking upstairs when she was in another house at a distance, and learnt afterwards that at that moment a sister was born to him.(11) Mr. J. is a Highlander, and this is only one more instance of the well-known Highland gift.

With regard to the illuminated room, it must be observed that it was a favorite resort of the deceast. It opened on to a gallery in the main hall of the library, and we used to call it "The Infirmary." This was because it was a lumber-room for injured books and for purposes of sorting. When Mr. Q. was alive *he used to sit up there late at night writing articles* for the press. Taken

(11) I was about to suppress this paragraph as repetition of what Mr. McAlister has said; but I let it stand out of regard for truth. It contains one of those unconscious exaggerations so easy to admit into such stories. For this reason it is all the more desirable that my MS. of 1887 should be recovered from the papers of Myers.

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together with facts that are to follow, this will become significant, in view of the phantasmal illumination observed by R. and P. When Mr. J. went to X. in 1880 (from a town one hundred miles away) he spent his first week in "The Infirmary," clearing up muddles left by his predecessor. He could not open the door "for a solid buttress of books" (his own words). They lay piled upon the floor awaiting the binder, who had never been called for. The librarian had been too busy with his journalism to attend to this business. Among the neglected books were valuable manuscripts, "the loss of which would have raised a howl from all the antiquarians in ——shire." So far I heard the story told by Mr. J. himself to Richard Hodgson in September, 1884, when we three were together among the hills of the county named. Hodgson askt him to write it down for the Society for Psychical Research, which he promist to do.

Parenthetically I may say here that during this visit from Hodgson (who had come to our town to investigate a case of mind-reading for the S. P. R.) he told me of his approaching expedition to India. He was in high spirits, and quite hopeful of confirming for Madame Blavatsky her alleged occult powers. Indeed he had brought in his bag Sinnett's *Occult World*, on purpose to make me read it. He knew that I had read *Esoteric Buddhism* (this was long before my Pāli studies, which began in 1895); and he was determined that I should have the "facts" whereon

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the philosophy was based. I can therefore testify that he did not go to India expecting fraud, as some have imagined. Far otherwise. His attitude was entirely judicial, but his secret inclination was to find proof of psychical powers. I first met Hodgson at Sunderland in 1883, when he was an extension lecturer for the Universities of Cambridge and Durham. I remember his saying at one of the lectures that we ought to regard nothing as impossible. As he was deeply imbued with Herbert Spencer, this remark was significant of revolt.

This digression will serve to mark a break in my narrative. The apparition and the spectrally lighted room had been seen in the spring of 1884; Mr. J. told the story to Hodgson and myself in September; and nothing more was thought of them until the following spring. Then, on the afternoon of the first of April, 1885, (*absit omen!*) about four o'clock, I went into the librarian's room, where something strange occurred. Mr. J. was sitting at his usual place at the head of a long table. "Edmunds," said he, "stay here a minute: there is something the matter with this table. It is making a queer noise." I stood still for a moment, and suddenly heard a vibrant sound proceeding from the table, about an arm's length from Mr. J. There was nothing thereon to produce this half bell-like vibration, which sounded something like a tuning-fork when stricken and held to the ear. Now, at that time there was a scare all over England of Irish-American dynamitards. The town-hall

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near by was being watcht by the police as a building that was markt. I was personally apprehensive because an anonymous poem(12) which I had written against the outrages had been reprinted in Ireland, and had called forth a counter-poem and an editorial. "This," said I, "is an infernal machine!" Accordingly I stoopt down beneath the table to examine it. Finding nothing, I placed my ear against the bottom of it, thinking that, if an infernal machine were hidden therein, I should hear it tick. The moment my ear toucht the wood, the vibrant sound thrilled thru me quite piercingly. I sprang to my feet in the sudden remembrance of the story told in September, and exclaimed: "This has got something to do with old Q.!" Just then Mr. R. came in, who had seen the illuminated room. *He was the only member of the staff who had workt under Q.* "R," said I, standing beside him, "let us put our hands on the table." We both laid our fingers lightly thereon, and the moment R. toucht it, the sound came ringing out of his sleeve. Mr. J. and I rusht upon him with one accord, and rolled up his sleeve. Of course there was nothing there, but the impression upon both of us had been simultaneous. I then remembered that Q. had died in the spring, and that haunting phenomena were frequently associated with anniversaries. "Cannot we discover," I askt, "the exact date of Q.'s death?" "Yes," said R.: "old So-and-So down the street

(12) *England's Foes.* (*English and American Poems.* Philadelphia, 1888.)

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can tell us." A messenger was dispatcht, and returned with the news that *Mr. Q. had died on the first of April, 1880, between four and five o'clock in the afternoon.*

I then put another question: "R., when Q. was alive, was there any sound that you were accustomed to hear in this library that at all resembled this?" (The sound had already been repeated in R.'s presence.) "Yes," he replied, "there was. Upon that spot on the table whence this sound appears to proceed, there used to stand an old crackt gong, and when Q. wanted one of us boys he used to strike it, and it sounded like what we hear." *Thus, upon the fifth anniversary, to the very hour, of the old man's death, a phantasmal bell reminded us of his presence.* Taken together with the lighted room of the former year, this is significant. It reminds one of the statement of Swedenborg, that in the unseen world there is a duplicate of everything here. There is an ideal London, said that Seer, wherethru the departed citizen walks before he is prepared for loftier mansions.

So far all may have proceeded from suggestion. Mr. J., the sceptic may hold, had heard an imaginary sound and expected me to hear it. I obliged him, and in turn suggested that R. should hear it. R., being a glib liar, had extemporized the story of the old bell, and the messenger had been instructed to bring the news we wanted. But subsequent phenomena will make this explanation hard.

R. and I agreed to meet that evening in the

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librarian's room at eight o'clock. He arrived there first, and I found him sitting alone. "Have you heard anything?" I askt. "Only rappings on the sky-light." Another assistant soon joined us. He was a believer in spiritism, whereas R. was a conventional British Philistine, with no original convictions, but the usual mixture of orthodoxy and materialism. For myself, I had seen something of the phenomena of spiritism, but had given them up as trivial and unsatisfying. However, I believed in their genuineness, in spite of much fraud, but cared only about those of a mental nature, like clairvoyance. Born in 1857, I was, at the time of this séance, in my 28th year; R. was 21; and the third man about the same age. We sat down together at the table, and placed our hands thereon. None of us claimed mediumship, and indeed what followed was a surprise. In a few moments we heard loud thumps proceeding from behind the books that lined the walls. The thumps came from the wall that divided the librarian's room from the lavatory whereinto the ghost had vanisht in 1884. Now, the janitor was on the premises, and, had he known that we were expecting some noises, he might have entered the lavatory and produced them. But he could not have knockt in answer to our questions thru a wall and a book-case, for I sat at the opposite end of the room to the wall that was being struck. Moreover, subsequent phenomena took place when the janitor was not on the premises, as we shall see. I began the conversation by say-

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ing: "If any intelligent being is making these noises, let him count seven!" Seven thumps were the reply. "Now," said I, "we are going to ask you some questions. If you mean to answer Yes, give three knocks; if No, give one knock; if you are doubtful, knock twice. I will now repeat the alphabet, and I want you to knock at each letter of your name.—A, B, C, D, E, F," etc. When I came to Q there was a thump. I repeated the alphabet again, and — was stricken. The third time gave us —; the fourth, —; and the fifth, —. Then I became impatient, and askt: "Is the name Q——?" Three thumps affirmed it. "Do we understand that you are the deceast librarian?" "Yes." "Have you anything on your mind that you wish to divulge?" "Yes." "Have you done something wrong?" "Yes." "Is it anything to do with finances?" A loud thump gave an indignant *No*. I learnt later, however, that Mr. Q.'s accounts were disorderly when he died. So much so, that Mr. J., who was the soul of honor, was subjected to an offensive surveillance, for his predecessor's misdeeds. I now thought what wrong thing a librarian might do, and at last inquired: "Did you ever give away books belonging to this library to your personal friends?" "Yes." "Will you tell us the names of those friends?" "No." "Will you tell them to the head librarian?" "Yes." I then askt the invisible one whether he had believed in a future life when on earth, and he said no. Mr. R. broke silence by confirming this: the deceast

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had been a materialist. Was he unhappy? I inquired. Yes. Would he prefer extinction to his present lot? Yes. Was he aware that some people maintained that he was only a cast-off shell of the soul, and was destined to perish? Yes. Such was our conversation. I told him we would pray for him, and so the *séance* closed. My two companions were amazed at the whole affair, especially the Philistine, whose learned comment was: "Rather rum!" ("Rum" is English slang for *queer*.)

Next day I told Mr. J. what had happened, and he bade me repeat it to the Unitarian minister to whom he had confided his own experience of the former spring. "You see," said Mr. J., "he may think there is something wrong" (touching his head), "and you will keep me in countenance!" I did so, and also told the story to George Hudson, a white-lead merchant, who, in his youth, had investigated spiritism when it was fashionable in London. He had "sat" with Serjeant Cox and the Countess of Caithness, and had seen extraordinary things. Indeed he claimed that he had been converted from rank materialism by hard facts. His favorite saying was: "You shouldn't believe: you should know." And he *knew* there was a future life. He had held a medium with his hands, and seen an ectoplastic form indisputably separate, he said.

Well, George Hudson, a certain lawyer, and Mr. J. went to the library one night soon afterwards, to find out what they could. I was invited, but de-

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clined. Hudson and J. were my intimate friends, but the lawyer had the air of not wanting me. I wish now that I had gone. Hudson described to me what occurred. Never, said he, in all his experiences with professional mediums, had he seen anything to compare with the manifestations of that night. He had seen a double row of wine-glasses, along the middle of a room, strike together by invisible agency and produce exquisite music. But neither this nor ectoplastic phantoms could compare with what those three were witness of. The reason was that no "conditions" were given; they did not join hands, they did not place hands on the table; they did not sing, as spiritists often do; they did not sit passive: they merely smoked their cigars round the fire for an evening chat. Suddenly there were rappings on the table, on the floor, behind the books, and everywhere. The head librarian, being present, had sent the janitor away, and made sure that the premises were clear. We assistants had not been able to do this. The three witnesses were not content with mere yes and no, as we had been: the lawyer demanded severe proof, and laboriously repeated thru the alphabet, writing down letter after letter that was stricken. In this way they took two hours to discover what we had done in twenty minutes. The letters fell into intelligible sentences and conveyed the same information: that the deceast had something to divulge which he would communicate to no one save the head librarian alone. At one point in the

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inquiry Mr. Hudson, who had been a past director of the library (and therefore an employer of deceast) addrest the ghost very familiarly: "Look here, old man, you know that your accounts were all wrong when you died!" A perfect thunderstorm of knocks and thumps declared his indignation. When obstinate silence refused to answer more, the lawyer said: "Gentlemen, this thing must never be known in X. It must be husht up at once. There are women in this town who would never set foot in this library again. Mr. J., you must instruct all your assistants to say no more about it." This was done, and silence was enjoined upon us. The phantasmal bell, however, continued to sound, and did so thruout the month of April. It was heard again and again in broad daylight by every member of the staff, down to the janitor. The story got out, and one day a youth of fashion brought two ladies in a chaise to see the ghost! Mr. J. exprest astonishment: "You, a nineteenth-century young man, believe in ghosts! I don't know what you mean." He simply lied and denied knowledge of the whole affair. At last I appealed to him to go alone and listen to the secret. "Edmunds," he said, looking sadly and fixedly at me, "I have suffered enough from that man's misdeeds, and if he's in hell he deserves to be!"

This was the last. I left X on May 10, 1885. Returning for a short time in the summer, I found nothing new, and on August 28, I sailed from

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Glasgow to New York, and have never since been back to Britain.

[ATTESTATION].

I have read the foregoing and it seems to me a remarkably accurate and detailed account of what occurred.

J. Y. W. MACALISTER,
New York, 10 Sept., 1903.

When Mr. MacAlister met me in New York, as implied in the foregoing attestation, he gave me permission to disclose his name, but bade me preserve the other anonymities.

ALBERT J. EDMUNDS.
Philadelphia:
January 6, 1905.

The events narrated here by J. Y. W. MacAlister were first written down, quite independently by me, in the manuscript mentioned (1887). Mr. MacAlister wrote in 1888 in London, while I had written from Pennsylvania. Hence, if my original account could be recovered from the Myers papers, it would act as a check upon our two memories, and every detail wherein we agreed would be equivalent to a contemporary document. We parted in August, 1885, and did not correspond about the events narrated, or in any way influence each other's accounts.

Nothing has been altered in the above account as written in 1903 except the spelling; the date

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December, 1889, instead of the volume and page of the S. P. R. extract; a grammatical alteration of two words; a blank for the name of the English county; the letter Q. on p. 209, instead of the true initial, together with blanks for the succeeding four letters of the first syllable of deceast's name; the date 1903 supplied once in brackets; and the name Royal Society of Medicine, formerly known as the Royal Medical and Chirurgical Society. In the account as written by me in the spring of 1903, before I dreamt of meeting Mr. MacAlister in the fall, I had "rope merchant" as the occupation of George Hudson. Mr. MacAlister altered this to white-lead merchant, as at present. When reading my narrative in New York on September 10, 1903, Mr. MacAlister at first failed to recall the incident about the sound emanating from the sleeve of the assistant librarian; but after sitting in silence for a few seconds he remembered it, remarking that his own memory was smouldering, whereas mine was always on fire — which is certainly true so far as the present story is concerned. Mr. MacAlister also failed to remember the incident about the visitor to whom he uttered an official untruth; but this is no part of the ghost-story.

A. J. E.

Philadelphia:
November, 1908.

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95. AFTER DEATH THE JUDGMENT.

Matthew V. 25, 26.

Agree with thine adversary quickly, whiles thou art with him in the way; lest haply the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, till thou have paid the last farthing.

Mark IX. 47, 48.

And if thine eye cause thee to stumble, cast it out: it is good for thee to enter into the kingdom of God with one eye, rather than having two eyes to be cast into hell; where their worm dieth not, and the fire is not quencht.

Luke XVI. 22, 23.

And it came to pass, that the beggar died, and that he was carried away by the angels into Abraham's bosom: and the rich man also died, and was buried. And in Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

2 Corinthians V. 10.

For we must all be made manifest before the judgment seat of Christ; that each one

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may receive the things [done] in the body, according to what he hath done, whether it be good or bad.

Hebrews IX. 27.

It is appointed unto men once to die, and after this [cometh] judgment.

The famous judgment-scene in Matthew XXV. is of a cosmical judgment: the above parallels are given in preference, because they relate, as does the Pāli, to individuals.

Middling Collection, Dialog 130. (C. T. 64.)

Translated from the King of Siam's edition, but now accessible in Roman letters.

THUS HAVE I HEARD: At one season the Lord was staying at Sāvatthi, in the Conqueror's Grove, the cloister-garden of the Feeder-of-the-Poor. And the Lord addrest the monks, saying: "Monks!"

"Lord!" answered those monks, in reply unto the Lord. The Lord spake thus:

Monks, just as from a house with two doors an observant man standing in the midst can see men entering the dwelling and leaving it, walking about it and thru it: just even so, monks, do I, with eye divine, pure and transcending the human, behold beings vanishing

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and rising again—beings base and noble, well-favored and ill-favored, happy and unhappy, according to their works (*kamma*); [and I know that those beings possest of good conduct in body, speech and mind, not upbraiding the elect ones, but right believers, incurring the karma of right belief, rise again, upon the dissolution of the body after death,—some in the world of weal and paradise, and some among the human; while those beings possest of bad conduct in body, speech and mind, upbraiders of the elect ones, false believers, incurring the karma of false belief, do rise again, upon the dissolution of the body after death, either in the realm of ghosts or in the wombs of brutes, or(1) in the damnation, woe and perdition of hell.]

Then, monks, the wardens of hell severally take him in their arms, and bring him before King Yamo, saying: "Your Majesty, this soul was undutiful toward friends, philosophers and brahmins, and honored not the elders in his family. Let your Majesty inflict punishment upon him."

[Now follows the story of the Three Messengers, which the reader will find in Warren. The Majjhima, however, has five messengers.]

(1) Warren (*Buddhism in Translations*, 1896, p. 255), translates a parallel text from the Numerical Collection, which here begins to agree, in the main, with our present passage.

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Thus saith Yamo the King:

"O soul, thru thoughtlessness thou didst not right in body, speech and mind. Verily, O soul, they shall do to thee according to thy thoughtlessness. Moreover, this wickedness was not done by mother or father, brother or sister, friends or companions, relatives or kinsfolk; neither by philosophers, brahmins or spirits: by thee the wickedness was done, and thou alone shalt feel its consequences." * * *

Then, O monks, the hell-wardens make him mount and descend a great blazing, flaming, glowing mountain of coal. There doth he feel severe and bitter pains, but dieth not until that wickedness be exhausted.

After the description of the fifth messenger are added some stanzas. The descriptions of the torments are minuter in the Chinese. At the end of the sūtra we find some verses similar to those of the Dhammapada 22 f. (A. M.)

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96. FEW THAT ARE SAVED.

Matthew VII. 13, 14.

Enter ye in by the narrow gate: for wide is the gate and broad is the way, that leadeth to destruction, and many be they that enter in thereby. For narrow is the gate and straitened the way, that leadeth unto life, and few be they that find it.

Luke XIII. 23, 24.

And one said unto him, Lord, are they few that be saved? And he said unto them, Strive to enter in by the narrow door: for many, I say unto you, shall seek to enter in, and shall not be able.

Numerical Collection I. 19.

Monks! just as, in this India, there are only a few pleasant parks, groves, landscapes, and lotus-ponds, but far more of broken ground, impassable rivers, tree-stumps, thorny roads, and rugged rocks: so also, monks! there are few beings who, when vanisht from the human, are born again among humans; but far more who, when vanisht from the human, are born again in hell, in the wombs of brutes or the haunt of ghosts; few who are born among the angels, more who are born as I

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have said. And there are few beings, O monks! who, when vanisht from the angelic, are born again among angels, but far more who vanish from the angelic to be born again in hell, in the wombs of brutes or the haunt of ghosts.

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97. THE BELOVED DISCIPLE REACHES HEAVEN HERE.

John Appendix (XXI. 22).

If I will that he tarry till I come, what is that to thee? follow thou me.

Cf. Mark IX. 1.

Numerical Collection III. 80.

Udāyi, if Ānando should die with passion unsubdued, yet by his believing heart he would seven times obtain an angelic kingdom among

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the angels; and even in this India he would obtain a great kingdom seven times. But, O Udāyi, even in this life will Ānando enter Nirvāṇa.

I owe the finding of this and some other passages to Edmond Hardy's splendid analysis of the Numerical Collection, appended to the last volume of the text, publisht by the London Pāli Text Society.

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98. THE FATE OF THE TRAITOR.

Mark XIV. 21.

For the Son of man goeth, even as it is written of him: but woe unto that man thru whom the Son of man is betrayed! good were it for that man if he had not been born.

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Matthew XXVII. 5.

And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

Acts I. 18.

Now this man obtained a field with the reward of his iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gusht out.

Major Section on Discipline, VII. 4.

(**C. T.**, N. C. 1117.)

Translated in S. B. E., Vol. XX. p. 259.

Then and there did hot blood come forth from Devadatto's mouth.

For attempting to take Gotamo's life Devadatto generates a karma that ultimates in this present life (S. B. E. XX. p. 246); but for making schism in the Order he generates an eon-lasting fault (p. 254, and our present work, below.) When one of his partisans informs him that his party is defeated, he vomits blood, as in the text.

In the Christian case, later legend lessened the doom of Judas, as in the story of Papias that Judas walkt about with swollen body; but in the Buddhist case, later legends exaggerated the doom to death on the spot.

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99. AN ETERNAL (i. e. EON-LASTING) SIN.

Mark III. 29.

Whosoever shall blaspheme against the Holy Spirit hath never forgiveness, but is guilty of an eternal sin.

Minor Section on Discipline, VII. 3.

(C. T., N. C. 1117.)

Translated in S. B. E., XX. p. 254.

"Is it true, Devadatto, as they say, that thou goest about to stir up schism in the Order and schism in our society?"—"It is true, O Lord."—"Enough, Devadatto. Let not schism in the Order be pleasing unto thee: serious, O Devadatto, is a schism in the Order. Whosoever, Devadatto, divides the Order when it is at peace gives birth to *an eon-lasting fault,* and for an eon he is tormented in hell. But whosoever, Devadatto, makes peace in the Order when it has been divided gives birth to the highest merit (literally, Brahmā-merit), and for an eon he is happy in Paradise."

The words *αἰωνιον ἁμαρτημα*, in Mark III. 29, are the exact verbal equivalent of the Pāli *kappaṭṭhikam kibbisam*, or, as the Siam edition has it, *kappaṭṭhitikam*. The phrase is unique in the New Testa-

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ment, and indeed its strangeness caused the copyists to alter it in early manuscripts, as Dean Alford long since pointed out, in the *apparatus criticus* of his Greek Testament. It was one of these corrupted readings, viz., *eternal damnation*, which was adopted by the King James(1) translators. Our present reading is, says Rendel Harris, the correct one: it is that of the oldest Greek MSS., the Latin Vulgate, and the best modern editors.

Schism is the deadly sin of Buddhism, the other four of its deadly sins being rare deeds of violence — matricide, parricide, saint-murder and wounding a Buddha. The deadly sin of the New Testament is resistance to the Divine operation, while that of the Mazdeans is self-defilement, (S. B. E. Vol. IV., p. 101). The Christian and Buddhist ones are of long retribution, but terminable, for everlasting hell was not generally held by the Jews at the time of Christ, and can hardly be read into the Master's terms. Only the Mazdean uses the language of absolute despair, but if the universalism of the Bundahish be a true tradition

(1) S. F. Pells, in his second reprint of Thomson's Septuagint (Hove, 1907, p. xxxvi,) represents me as saying: "the King James's version." Of course I never wrote any such English. The adjectival use of nouns in Aryan languages extends to our own, but when such adjectival nouns end in **s**, people often become confused, and fancy that the possessive case is being used. Hence such phrases as *King James version, Flounders Institute, United States mail*, are frequently mangled by the printer inserting an apostrophe, as the Tōkyō edition of this book does in the case before us.

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from the lost Dāmdād Nosk, then even this sin is finally forgiven. In Plato's *Phædo,* certain souls *never* come out of Tartarus; but in view of his doctrine of cycles, the literal force of this "never" is annulled. Hell is not everlasting in the Talmud (Tract *Shabbath*, Chap. 2, Rodkinson's translation, p. 58), but retribution is for one year. R. H. Charles has shown, however, that opposing theories were rife among the Jews, but that Jesus taught a terminable punishment.

100. UNIVERSAL SALVATION.

Mark X. 25-27.

It is easier for a camel to go thru a needle's eye, than for a rich man to enter into the kingdom of God. And they were astonisht exceedingly, saying unto him, Then who can be saved? Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

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1 Cor. XV. 24-26; 28.

Then [cometh] the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolisht all rule and all authority and power. For he must reign, till he hath put all his enemies under his feet. The last enemy that shall be abolisht is death. * * *

And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Long Collection, Dialog 16. (C. T. 2.)

(Book of the Great Decease. Translated in S. B. E., Vol. XI. p. 116-117).

All beings in the world, yea, all
Shall lay aside their complex form,
Even as such a Master,
Without a rival in the world,
The Tathāgato, who hath attained unto power,
Buddha supreme, unto Nirvā*n*a goes.

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101. JOY IN HEAVEN OVER GOODNESS ON EARTH.

Luke XV. 7.

I say unto you, that even so there shall be joy in heaven over one sinner that repenteth, more than over ninety and nine righteous persons, which need no repentance.

Numerical Collection III. 36.
(C. T. in Ekottara).

Monks, on the eighth day of the fortnight the assembled associates of the Four Great Kings walk thru this world, and say: Are there among men many men who are dutiful to friends, parents, philosophers and priests; who honor the elders in their family, keep the Sabbath and make it observed, and do good deeds?

Monks, on the fourteenth day of the fortnight, the sons of the Four Great Kings walk thru this world and ask the same question.

Moreover, monks, on the fiftieth Sabbath the Four Great Kings themselves walk thru this world and ask the same question.

Monks, if there be among men few men who are dutiful in all these things, the Four Great Kings announce the fact unto the angels of the Thirty-three while sitting assembled in

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the beautiful hall of religion, saying: "Your Excellencies, there are among men few men who are dutiful to friends and parents, philosophers and priests; who honor the elders in their family, keep the Sabbath and make it observed, and do good deeds." Then, monks, the angels of the Thirty-three are sad and say: "Ah! the angelic ranks (or, bodies) will be thinned, and the diabolic ranks be replenisht!"

But if, O monks, there be among men many men who are dutiful in all these things, the Four Great Kings announce the fact to the Thirty-three, as before, and the angels of the Thirty-three are glad, saying: "Ah! the angelic ranks will be replenisht, and the diabolic ranks be thinned!"

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102. SALVATION BY THE CHURCH.

Acts II. 47.

The Lord added to [the church] daily those that were being saved.

The words, **the church**, tho a later addition to the text, are implied by the context. I have made my own translation here.

Classified Collection XL. 10. (**C. T.** in Saṁyukta).(1)

At one season St. Moggallāno the Great was staying at Sāvatthi, in the Conqueror's Grove, the cloister-garden of the Feeder-of-the-Poor. And as quickly as a strong man could stretch forth his bent arm or his outstretcht arm bend back, even so St. Moggallāno the Great vanisht from the Conqueror's Grove, and was present among the angels of the Thirty-three.

Now Sakko, the lord of the angels, together with five hundred spirits (*devatā*) approacht St. Moggallāno the Great, and saluting him, stood on one side. And St. Moggallāno the Great spake thus unto Sakko, the lord of the angels, as he so stood:

"Good is it, O lord of the angels, to take refuge in the Buddha. By reason of so doing,

(1) The scene of the story is in the heaven of Indra. (A.M.)

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O lord of the angels, there are some beings here who, upon the dissolution of the body after death, are born again in the world of weal and paradise.

"Good likewise is it, O lord of the angels, to take refuge in the Doctrine (*Dhammo*). By reason thereof there are some beings here who, upon the dissolution of the body after death, are born again in the world of weal and paradise.

"Good is it likewise, O lord of the angels, to TAKE REFUGE IN THE ORDER. BY REASON OF TAKING REFUGE IN THE ORDER THERE ARE BEINGS HERE WHO, UPON THE DISSOLUTION OF THE BODY AFTER DEATH, ARE BORN AGAIN IN THE WORLD OF WEAL AND PARADISE."

The doctrine of salvation by the Church is still further developt in *The Questions of King Milindo*, where we read that Devadatto was saved from everlasting transmigration by joining the Order. Tho salvation is made possible or accelerated by the Church, we must not suppose that Gotamo regarded non-Buddhists as lost. In Dīgha 16 (S. B. E., Vol. XI., p. 107) we read, it is true: Other systems are void of philosophers (*samanos*).

But it is explained that this is because they do not recognize the Noble Eightfold Path (i.e. the necessity of a moral life). *But wherever this is taught there is salvation.* With a like insistence, in

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Majjhima 71, Gotamo says that for ninety-one eons he does not remember any naked ascetic going to paradise except one, *and he was a believer in the moral fruition of acts.* Moreover, in a passage from the Numerical Collection, translated on p. 153, we are told that the votaries of other religions are rewarded according to their faithfulness and understanding.

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APPENDIX.

UNCANONICAL PARALLELS.

As the present work is intended to be a collection of original documents, second-hand translations would be out of place, and my knowledge of Sanskrit, while sufficient for purposes of verification, is insufficient for translation; while of Chinese I know only the radicals, and of Singhalese and Tibetan, nothing. It is in these languages that many later parallels are found. Pāli commentaries also would yield some, but to these generally I have not access.

A collection of such parallels would probably suggest a Christian influence upon later Buddhism; and indeed we know that, in the eighth century, a Chinese emperor had to forbid the two religions to be mixt. (See Takakusu's note in his I-Tsing: Oxford, 1896, p. 224.) This whole field needs very careful working, more than I am able to give. Parallels which are uncanonical on the Christian side are also included.

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1. IDOLS BOW TO THE INFANT.

Pseudo-Matthew, Chapter 23.

Now it came to pass that when the most blessed Mary, with her little infant, had entered the temple [at Hermopolis in Egypt], all the idols were prostrate on the earth, so that they all lay upon their faces wholly shattered and broken, and so they showed evidently that they were nothing. Then was fulfilled what was spoken by the prophet Isaiah: **Behold, the Lord shall come upon a light cloud, and shall enter Egypt, and all the handiworks of the Egyptians shall be moved at his presence.**

This is alluded to by Athanasius, in his *Incarnation of the Word.* An expanded version of the story is found in the medieval Arabic Infancy Gospel. The presence of Joseph and Mary in a pagan temple is very lamely accounted for by the novelist: he gives Luke's reason for their presence in the stable. But the Buddhist writer's reason for Gotamo's presentation at the tribal shrine is natural enough, and these Oriental Christian romances are probably indebted to India. The Divyāvadāna relates that Asoko was shown the spot where the idols had bowed to the youthful Buddha, and Yuan Chwāṇ, in the seventh century, found a temple at Kapilavastu wherein the god was sculptured in the attitude of rising and bowing, evidently to commemorate the legend. (Watters: *Notes on Yuan Chwang*: London, 1904-1905, Vol. II. p. 13.) Now,

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the presence of the story in both the Chinese and Tibetan versions of the Realist Book of Discipline; in the Mahāvastu,(1) which is a Discipline document of another sect; in the Divyāvadāna and the Lalita Vistara, is pretty strong evidence that it was a part of the cycle of legends which the sculptures at Bharahat and Sāñci prove to have been developt before the Christian era.

Realist Book of Discipline, Major Section.

Vinaya-vastu, corresponding to the Pāli *Mahāvaggo* and the Docetist *Mahāvastu*, Tibetan recension, translated by Rockhill: *Life of Buddha*, London, 1884, p. 17. (Watters, *Notes on Yuan Chwang*, II. 13, vouches for the story's presence in the Chinese version of the same sectarian Vinayo.)

It was the habit of the Çākyas to make all new-born children bow down at the feet of a statue of the yaksha Çākyavardana [Mahāvastu has: Çākyavardhana]; so the king took the young child to the temple, but the Yaksha bowed down at his feet.

Lalita Vistara, Chapter 8.

As soon as the future Buddha planted the sole of his right foot in the temple of the gods, the inanimate images of the gods, such as Civa, etc..... all these images, having each arisen from its place, fell down at the future Buddha's feet.

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(1) II. 26.

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Divyāvadāna, p. 391.

Translated by Burnouf, Introd. p. 342 (ed. 1876). Now newly compared with the Sanskrit and translated into English.

This, great King, is the temple of the tutelary god of the Çākyas, and it was to him that the future Buddha was presented immediately after his birth, that he might worship the god. But all the gods fell at the feet of the future Buddha. Then King Çuddhodana cried out: "This future Buddha is a god unto the gods themselves!" Therefore unto the future Buddha was given the name of *God beyond the gods.*

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2. THE INFANT KNOWS THE ALPHABET INTUITIVELY.

Gospel of Thomas.

Syriac recension, from MS. of Sæc. VI., edited by Wm. Wright, London, 1865. Present version by B. Harris Cowper: *Apocryphal Gospels:* Ed. 2, London, 1867.

Chap. 6. Zacchæus the teacher said to Joseph, I will teach him what he ought to learn. And he took him into the school. But when he came in he was silent. But Zacchæus the scribe began to say to him from Aleph; and repeated to him all the alphabet many times; and told him to answer and say after him. But he was silent. Then the scribe was angry, and struck him with his hand upon his head. And Jesus said, A blacksmith's anvil, when it is beaten, receives correction, and it does not feel. But I am able to say the things which are spoken by you with knowledge and understanding. The scribe answered and said, He is something great; either he is God or an angel, or — what to say I know not.

Chap. 12. Now Joseph, when he saw that he was clever, wisht to teach him letters, and brought him to the house of a scribe. And the scribe said to him, Say Aleph; and Jesus said it. And the scribe went on that he should say Beth. And Jesus said to him, Tell me first what Aleph is, and then I will tell thee about Beth. And the scribe took and smote him; and forthwith he fell down and died.....

Chap. 13. Now a certain scribe said to Joseph, Hand him over to me, and I will teach him. But

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Jesus entered the house of the scribe, and took a volume and read, *not what was written, but great marvels.*

Here we have three accounts, probably all variants of the same story. The conclusion of the third one recalls the sermon in the Lalita Vistara. I give the Syriac because it is the earliest form. The Greek, in the first account, says that he spoke "great allegories of the first letter." The longer Greek version says that Jesus, when Zacchæus had said Alpha three times, askt him: "Thou that knowest not Alpha, how wilt thou teach another the Beta? And the child, beginning at Alpha, said of himself the 22 letters." The Latin Gospel of Thomas, the Arabic Infancy Gospel, and the Pseudo-Matthew, all have the story in various forms. The Latin version of the third form is still nearer to the Lalita Vistara:

And when he had come to the teacher's house, he found a book lying in the place, and he took hold of it and opened it, and did not read what was written in the book, *but opened his mouth and spake by the Holy Spirit and taught the Law.*

A crowd gathers to hear him.

In the Arabic Gospel, the alphabet-learning is immediately followed by the temple scene among the doctors, while in the Syriac only a short snake story separates them. This Arabic sequence is that of the Lalita Vistara: the alphabet-learning and

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the lost child found in religious activity are the themes of successive chapters (X & XI.)

Note on the Thomas Gospel.

Irenæus speaks of "an unspeakable multitude of apocryphal and spurious Scriptures," and adduces therefrom the alphabet-learning story thus:—

The Lord, being a child, and learning letters, and his master having bidden him, as the custom is, to say Alpha, he said Alpha. And again the teacher having bidden him to say Beta, the Lord answered, Tell thou me first what is Alpha, and then I will tell thee what is Beta.

Justin Martyr, still earlier in the same century (the second) speaks of Jesus making ploughs and yokes, which are the words of the Thomas Gospel and others. Cyril of Jerusalem ascribes this Gospel to one of the three disciples of Mānī. Now Mānī, as we know, framed a system compounded of Mazdeism and Christianity, while his followers were also accused of Buddhism.

Lalita Vistara, Chapter X.

When the young prince had grown tall, he was then, with a hundred thousand blessings, conducted to the school, surrounded and preceded by ten thousand children. [Then follows the usual extravagant Mahāyāna description of his retinue, his ovation on the way, and the crowds of celestial beings who witnest the scene]. Surrounded by such pomp was the future Buddha conducted to

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the school. [An angel from the Tusitā heaven addresses his father in stanzas, telling him that his son already knows all learning. The boy takes a sandal-wood tablet, and] speaks thus to Viçvāmitro the teacher:—

"Now, master, what writing wilt thou teach me? The Brahmī? The Kharoshṭī? * * * The Aṇgī? The Vaṇgī? The Māgadhī? * * * The Drāvidian? The Kināri? The writing of the Dekhan? * * * Of China? Of the Huns?" * * * [and so forth, unto sixty-four kinds of writing.]

"Now, master, of these sixty-four writings, which wilt thou teach me?" Then Viçvāmitro, the teacher of children, astonisht and with smiling face, rising above haughtiness and pride, recited this stanza:—

"Astonishing" [&c.] * * *

Thus, monks, did ten thousand children learn writing with the future Buddha. Then, by the blessing of the future Buddha, for these children to whom the alphabet was being taught, when they pronounced the letter A, there came forth the phrase:—

Fleeting are all the compounds of existence!

[And so thruout the letters of the Sanskrit alphabet. At each letter the boy utters some Buddhist phrase, canonical or patristic. The letter V calls forth the words: "The Best Vehicle," probably an allusion to the neo-Buddhism known as the Mahāyāna, the Great Vehicle.]

Thus, monks, *while the children read the alphabet, there appeared*, by the future Buddha's

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power, the countless hundreds of thousands of *the chief gates of the Law.* Then, in regular order, thirty-two thousand children were, by means of the future Buddha present in the school, completely matured and their thoughts were directed toward supreme and perfect Enlightenment.

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3. THE INFANT, WHEN LOST, IS FOUND IN RELIGIOUS ACTIVITY.

Luke II. 39-52.

And when they had accomplisht all things that were according to the law of the Lord, they returned into Galilee, to their own city Nazareth. And the child grew, and waxt

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strong, filled with wisdom: and the grace of God was upon him. And his parents went every year to Jerusalem at the feast of the passover. And when he was twelve years old, they went up after the custom of the feast; and when they had fulfilled the days, as they were returning, the boy Jesus tarried behind in Jerusalem; and his parents knew it not; but supposing him to be in the company, they went a day's journey; and they sought for him among their kinsfolk and acquaintance: and when they found him not, they returned to Jerusalem, seeking for him. And it came to pass, after three days they found him in the temple, sitting in the midst of the doctors, both hearing them, and asking them questions: and all that heard him were amazed at his understanding and his answers. And when they saw him, they were astonisht: and his mother said unto him, Son, why hast thou thus dealt with us? behold, thy father and I sought thee sorrowing. And he said unto them, How is it that ye sought me? wist ye not that I must be in my Father's house? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth; and he was subject unto them: and his mother kept all [these] sayings in her heart. And Jesus advanced in wisdom and stature, and in favor with God and men.

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The Syriac Gospel of Thomas, and also the longer Greek, have this story in the Lucan form, with slight glosses: e. g. "He expounded unto them the parables of the prophets and the mysteries and hard sayings which are in the law." (Syriac only). Both Greek and Syriac, tho in variant forms, introduce here the blessing of Mary:—

(Syriac). The scribes and Pharisees answered and said to Mary, Art thou the mother of this boy? The Lord hath blest thee; for glory and wisdom like this we have not seen in boys, nor have we heard that any man has mentioned.

(Greek). And the scribes and Pharisees said, Art thou the mother of this child? And she said, I am. And they said to her, Blessed art thou among women, for God hath blest the fruit of thy womb; for such glory and such virtue and wisdom, we never either saw or heard.

Neither the shorter Greek nor the Latin Gospel of Thomas contains the temple incident; but the Latin has the blessing of Mary by the scribes and Pharisees. The Arabic Infancy Gospel has the temple scene, but uses the canonical discussion: **Whose son is Messiah?** as well as the Syriac gloss about expounding the mysteries of Scripture, which it amplifies thus:

And he explained the Scriptures and the law and the precepts and the statutes and the mysteries which are contained in the books of the prophets—things which the understanding of no creature attains unto.

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The Arabic also adds discussions on astronomy, medicine, and philosophy.

Lalita Vistara XI.

(Foucaux's translation, pp. 120, 121.)

Then these prophets (*Rishis*) having thus praised the future Buddha [whom they had found in meditation] and having turned thrice around him on their right, went on their way across the skies.

The King Çuddhodana, however, when he saw not the future Buddha, was unhappy at his absence. He said: Whither is the young prince gone? I do not see him.

Thereupon a great crowd of folk, scattering on all sides, went to seek the young prince. Then a councillor, who was not among them, perceived the future Buddha in the shade of the rose-apple-tree, sitting entranced in the posture of meditation.

[This is in a grove near a workmen's village, whither he has wandered with his young companions, whom he forsook to meditate. The story is repeated in verse, and here the future Buddha says to his father:]

Putting toil aside, O father, seek higher!
Hast thou need of gold, I will make it rain
gold, etc.....
Be fully occupied with every one, O lord of
men!

Having thus spoken with authority to his father and to the folk in his train, he entered

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at that moment into the best of cities; and, conforming himself to the usages of the world, he dwelt in that city, occupying his mind with his departure from home, he the perfectly pure One.

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4. THE LORD'S MOTHER IS PUBLICLY BLEST BY A WOMAN.

Luke XI. 27, 28.

And it came to pass, as he said these things, a certain woman out of the multitude lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the breasts which thou didst suck. But he said, Yea

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rather, blessed are they that hear the word of God and keep it.

[This follows the parable of the unclean spirit's return.]

Tibetan Book of Discipline (*Dulva*), Vol. 4.

(Realist School.) Rockhill: *Life of Buddha and the Early History of his Order, from Tibetan.* London, 1884, p. 23. Major Section on Discipline (*Mahāvastu*) of the Docetist sect (Sénart's text, Vol. 2, p. 157.)

Ah! blessed (*nibbuto*) is the mother;
Blessed is the father;
Ah! blessed the bride:
That woman has gone beyond sorrow!

The scene is laid at Rājagaha, in Buddha's youth, upon his return from viewing the cemetery. He throws a necklace to the maiden, whereupon his father commands him to marry her.

The story is not in the Pāli Canon, but in the Jātaka commentary (Pāli.) Its presence in two sectarian recensions of the Book of Discipline implies a respectable antiquity, but not unanimous canonicity. All versions of the Vinayo underwent amplification, and the absence of the incident from the Canon of the Elders means that it was added to the other Canons after the Pāli texts had been taken to Ceylon, in the third century B. C., but be-

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fore the commentaries of Kanishka, in the first century A. D.

The Tibetan Vinayo (Dulva) was translated from the Sanskrit in the ninth century, and Barth considers that the Mahāvastu received additions down to the sixth. But when an incident is found in the corresponding sections of the Vinayo of two different schools, especially two such rival ones as the Realists and the Great Council Docetists, its pre-Christian antiquity is pretty certain. The schisms which divided these sects and produced varying recensions of the Canon took place in pre-Christian times.

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5. WOMAN AT THE WELL.

John IV. 7-9.

There cometh a woman of Samaria to draw water: Jesus saith unto her, Give me to drink. For his disciples were gone away into the city to buy food. The Samaritan woman therefore saith unto him, How is it that thou, being a Jew, askest drink of me, which am a Samaritan woman? (For Jews have no dealings with Samaritans.)

In the Sanskrit Divyāvadāna,(1) p. 611, there is a story that Ānando, one day at Sāvatthi, went to a well and askt water of a low-caste woman who was drawing it. She replied: "Lord Ānando, I am a woman of the lowest caste!" He answers that he askt not of her birth and family, but only for water. The story is translated into French, from the Sanskrit, in Burnouf's *Introduction*, ed. 1876, p. 183; and into English, from Chinese, in Beal's *Abstract of Four Lectures*, 1882, p. 166. As is usually the case, the Chinese versions (post-

(1) I class both this and the Mahāvastu as uncanonical, not because I am a bigoted Theravādin and believe only in the Pāli Texts, but because, albeit containing ancient canonical substrata from the lost recensions of other sects, those Sanskritized books have come down to us in late redactions and with no credentials of correct transmission. But when they agree verbatim with the Scriptures of other Buddhist sects I regard that much as canonical in a measure. Witness the preceding Parallel.

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Christian) bring out agreements with the Gospel unknown to the Sanskrit. Thus, in one of them, the woman asks: "Why askest thou water of me who am a low-caste woman?"

6. MIRACULOUS FEEDING OF 500 DISCIPLES (BUDDHIST) OR 5000 (CHRISTIAN).

In the Introductory Story (or fifth-century Commentary) to Birth-Story No. 78, there is a long legend about a wonderful multiplication of food, such as that ascribed to Elisha in the Second Book of Kings and to Jesus in all four of the Gospels. It has been alluded to by Max Müller and Estlin Carpenter, and I have to thank the latter for giving me the exact reference, which was just where I ex-

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pected: viz., in the Jātaka Commentary. But the lack of the Pāli text in Philadelphia,(1) coupled with the ruinously small print of the English translation (especially of the commentary) has prevented me from finding it before.

In the Buddhist account the miracle is only partially Buddha's, but principally Moggallāno's. This eminent disciple is sent by Buddha to persuade a miserly magnate to cook enough cakes for a public feast instead of only for himself, as he is about to do. The Master commands the disciple to convert the miser to self-denial, and then to transport him and his wife, together with the cakes, &c., to Sāvatthi. "I and the five hundred monks will stay at home," says Buddha, "and I will make the cakes furnish them with a meal."

Moggallāno goes on his errand, and by absurd miracles (mostly found in apocryphal books) persuades the miser to allow his wife to cook one cake for himself and one for his Buddhist visitor. But the dough swells and makes the cake enormous, whereupon the miser rebukes his wife and proceeds to make smaller cakes, which also swell. When the wife takes one cake to present to the monk, all the other cakes adhere to it, and neither she nor her husband can separate them. While struggling with the task, the miser's craving suddenly vanishes, and Moggallāno converts him. Following

(1) Thru the good offices of Professor Easton, this expensive text has lately been added to the library of the University of Pennsylvania.

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Buddha's instruction, he then transports the miser, his wife and the whole feast to Sāvatthi. Then follows the main scene :—

Then husband and wife came before the Master and said meal-time had come. And the Master, passing into the refectory, sat down on the Buddha-seat prepared for him, with the Brotherhood gathered around. Then the Lord High Treasurer poured the water of donation over the hands of the Brotherhood with the Buddha at its head, whilst his wife placed a cake in the Lord's alms-bowl. Hereof he took what sufficed to support life, as did also the five hundred monks. Next the Treasurer went round offering milk mixt with ghee and honey and jagghery; and the Master and the Brotherhood brought their meal to a close. Lastly the Treasurer and his wife ate their fill, but still there seemed no end to the cakes. Even when all the monks and the scrap-eaters thruout the monastery had all had a share, still there was no sign of the end approaching. So they told the Master, saying, "Lord, the supply of cakes grows no smaller."

"Then throw them down by the great gate of the monastery."

So they threw them away in a cave not far from the gateway; and to this day a spot called *The Pot-Cake* is shown at the extremity of that cave.

This story appears to me to belong to the common sphere of Asiatic folk-lore, together with the similar ones about Christ and Elisha. The only suspicious circumstance is the number five hundred, so easily turned to five thousand (just as the Buddhists themselves changed the 500 years of

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Buddha's prophecy to 5000 as time wore on.) (2) The number 500 is eminently Buddhist, as we could prove by numerous texts. The "five hundred towns of Ceylon" even found its way into Roman geography, whereas the number is purely symbolical.

In spite of our story's first known appearance in the Ceylon commentary of the fifth century, it is probably older, and may yet be found in some Chinese *avadāna*. But still there is a chance that the Christian came first and influenced the Buddhist, especially as there is, in the Gospels of Mark and Matthew, a duplicate of the story, wherein the number is 4000 instead of 5000.

(2) See Vol. 1, p. 64.

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7. DISCIPLE WALKING ON THE WATER.

In the Introductory Story to Jātaka 190, there is a legend of a monk walking on the water of the river Aciravatī by fixing his mind on Buddha, but beginning to sink as soon as he looks at the waves. Collecting his mind again, he walks upon the river to meet the Buddha in the Conqueror's Grove. As the introductory stories to the Jātakas are of late origin, probably post-Christian, we have not included this story among our parallels. It is to be noted that the Christian legend, in Matthew XIV, is also of later origin than the Synoptical groundwork. It is told of Peter, and yet is not found in the Petrine Gospel of Mark. The legendary character of the *narrative* additions to the First Gospel is recognized by all historical critics. At the same time, both the Buddhist and Christian tales in question are built upon a primitive doctrine: viz., the power of the Master (Christianity) or of the Arahat (Buddhism) to transcend the laws of physics.

Let it be noted, however, that, besides the uncanonical introductory story, there is the Jātaka proper (No. 190) which relates a similar thing. But it is told as a fairy-tale of the long past, and lacks the striking Gospel parallelism of the uncanonical myth.

In the latter we may perhaps trace a Christian

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loan; but Kern(3) has given a very good reason for the Hindū origin of the story. It is this. In the Old Testament, the miraculous crossing of the Red Sea and of the Jordan is accomplisht by the drying up of their beds. Therefore, if Matthew had borrowed the story from Hebrew antecedents, he would not have changed it as he has. And that it is fictitious I hold, not because it is marvelous, but because literary criticism shows it to be a later addition. Peter's own Gospel of Mark lacks it, as it also lacks the famous charge to Peter, the giving of the keys. Now, walking on the water is not among the powers given by Jesus to his disciples, but it is among those predicated by Gotamo of his, as we have seen already (Parallel 38). Therefore, as the incident is fictitious, and probably borrowed, we may look to India and to Buddhism for its source.

(3) I owe this useful note to my valuable critic, Louis de la Vallée Poussin, *Revue Biblique Internationale*, Paris, July, 1906.

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8. MONEY FOUND IN FISHES.

Matthew XVII. 27.

Go thou to the sea, and cast a hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a shekel: that take, and give unto them for me and thee.

Birth-Story 288, Stanza 1.

Fishes are worth a thousand [pieces.]
There is no one who could believe this.
But to me let them be here seven pence:
I would fain buy even this [whole] string of fishes.

This stanza is older than the prose, and contains an indication of the antiquity of the legend, but none as to its form. The Jātakas are semi-canonical at best, and for this reason I class this parallel in the Appendix. The verses are unintelligible without the story, which is not strictly canonical. A wicked brother throws a thousand rupees into the Ganges, in mistake for a parcel of gravel, which he has packt to look like a parcel of money, so that he may steal the latter. The river-spirit befriends the good brother (of course the Bodhisat) because he has fed the fishes and transferred the merit to her; so she *makes a big-mouthed fish to swallow the money, which fishermen recover.* The

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fishers ask every one a thousand rupees plus seven annas, but charge the Bodhisat seven annas only. Hence the stanza. Compare Grimm's Folk-tales, No. 17.

9. THE PRODIGAL SON.

There is in the Gospel Lotus (*Saddharma Pundarīka*) a story of a son who leaves his home for fifty years, during which time his father becomes a rich man, while the son is poor. The latter returns and does menial work for his father, but knows him not, whereas the father recognizes him, but conceals his own identity. On his death-

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bed, however, he wills his estate to the outcast son. The story is tediously verbose, in the style of the Mahāyāna, and occupies pp. 99–106 in Kern's English translation (S. B. E. XXI; American reprint, X.) It ends with a religious application:—

Even so, Lord, do we represent the sons of the Tathāgata, and the Tathāgata says to us: Ye are my sons, as the householder did.

The Gospel Lotus was translated into Chinese in the third or early fourth century, and the Sanskrit original is of unknown older date. But, as the Mahāyāna texts systematically amplify and exaggerate, the story existed once in a simpler form, which may yet be recovered. It is just possible that the *Lotus* borrowed it from Luke, but more probable that the loan was in the opposite direction. The parable of the Talents has been decided by Jacobi to be of Hindū origin, and Luke has this too. Tho the latter parallel is found in the Jain books, we have given it a place in our present collection, at the very end.

As I have already pointed out, Luke has more agreements with Buddhism than the other two Synoptists, and this appears to be because he gathered material in Perea, where Judaism was hardly felt, while Greek civilization had great centers there, with caravan routes to the East.

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10. GOD SHALL BE ALL IN ALL.

1 Cor. XV. 28.

And when all things have been subjected unto him, then shall the Son also himself be subjected to him that did subject all things unto him, that God may be all in all.

Lafcadio Hearn, in his *Gleanings in Buddha-fields* (Boston, 1897, p. 96) quotes, from a Japanese text called Engaku-sho, as follows:

It has been written that in whatsoever time all human minds accord in thought and will with the mind of the Teacher, *there shall not remain even one particle of dust that does not enter into Buddha-hood.*

Teitaro Suzuki tells me that this is taken from the section of the Mahāyāna Canon called Avata*m*saka.

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II. THE WHEEL OF LIFE.

James III. 6.

The tongue is a fire: the world of iniquity among our members is the tongue, which defileth the whole body, and setteth on fire the wheel of nature (or, birth), **and is set on fire by hell.**

This expression, **wheel of genesis**, in James, was pointed out by Schopenhauer, in his *Parerga*, as an allusion to the Buddhist Wheel of Life; but it is very probable that the Babylonian wheel of life was the one which reacht Palestine, and India herself may also be indebted thereto. (See Goblet d'Alviella, in *Bulletins de l'Académie Royale de Belgique:* Bruxelles, 1898, Vol. 36, p. 462).

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12. THE WANDERING JEW.

In 1899, a Japanese scholar, Kumagusu Minakata, then sojourning in London, propounded in *Notes and Queries* a Buddhist analog to the legend of the Wandering Jew. It is found in the Chinese version of the Sa*m*yuktāgama, one of the canonical collections of Buddha's Dialogs. I have not, however, been able to find it in the Pāli Sa*m*yutta Nikāyo (or Classified Collection) which is a different sectarian recension of the same as the Chinese. On the other hand, the story is in the Sanskrit of the Divyāvadāna, a collection of extracts from the Buddhist Canon, together with later additions, compiled sometime between the second century B. C. and perhaps the sixth century A. D. The Chinese translation of the Classified Collection dates from the fifth century A. D., while the Sanskrit original is lost.(1)

The story is that Pi*nd*olo, one of Buddha's disciples, being challenged by unbelievers to work a miracle, flew up into the air and brought down an alms-bowl which had been fixt upon a pole.

(1) Fragments have been found of late years in Chinese Turkestan. The present writer had recognized the former existence of a Sanskrit Canon before Pischel's publication of the fragments in 1904, and in my *Buddhist Bibliography* (London, 1903, p. 14) I had the following title: REMAINS OF LOST RECENSIONS OF THE CANON IN PRĀKRIT AND SANSKRIT. But Rhys Davids altered this to "Prākrit and Sanskrit Books." My original title may be seen on the Leipzig proofsheets preserved in the library of Bryn Mawr College.

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Buddha reproved him for this, and forbade his disciples to work miracles for display. Thus far the story is in the Pāli Canon, in the Book of Discipline, and may be found in English at page 79 of Sacred Books of the East, Vol. XX. But the two later sources add the statement that Buddha told Pi*ndo*lo:

Na tāvat te parinirvātavyam yāvad Dharmo nāntarhita iti:

"Thou shalt not attain Nirvā*n*a [i. e. die] until the Dharma [i. e. Buddhist Gospel] disappears." The expression, "attain Nirvā*n*a," is applied to the death of an Arahat, for, like other Asiatics, the Hindūs have different verbs "to die," according to the rank of the departed. Buddha therefore said: "You shall not die while my religion lasts." As the Buddhists believe in a coming Buddha who will be greater than Gotamo was, this also means: "You shall not die until the next Buddha comes to earth."

Curiously enough the passage was translated by Burnouf in 1844 in his great Introduction to (later) Buddhism, *Introduction à l'histoire du Bouddhisme indien*, (second edition, 1876, p. 355). But scholars appear to have overlookt the parallel to the Christian legend until the Japanese savant pointed it out.

The first appearance in Europe of the legend of the Wandering Jew is in the Chronicle of Roger of Wendover, where we read that the story was told at the monastery of St. Alban's in the year 1228, by an Armenian archbishop then visiting England.

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It appears to have been known already in that country, for the English monks begin by asking their visitor about the mysterious wanderer. The archbishop says that he has himself converst with him, for he roams about the Orient, passing his time among bishops.

Now we know that Persia and Armenia were buffer-states between India and the hither East, and that Hindū legends, like that of Barlaam and Joasaph, past thru those lands on their way to us. Unless we can find a Christian original for the story of the Wanderer earlier than the fifth century, when the Chinese Classified Collection was translated, we must give the Buddhist story the priority, and strongly suspect that, like the Holy Grail, it probably gave rise to the Christian one.

Until the vast literature preserved in China is translated, we shall have few facts to judge from. Fā-Hien heard the Buddhist Holy Grail story preacht from a Ceylon pulpit in the fifth century, and there was great religious and literary activity in China and Chinese Turkestan from his time onward. Christianity and Buddhism met; their legends were interchanged and at times confused, as in the case of St. Joasaph; until at last a Chinese emperor forbade the intermixture and decreed that the Syrian Messiah and the Indian Buddha should be kept distinct. This fact was already known to that pioneer of cosmic history, Edward Gibbon

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(*Decline and Fall*, cap. 47, between notes 117 and 118): "They [the mandarins] cherisht and they confounded the gods of Palestine and of India."(2)

(2) Gibbon ought to be re-edited by a scholar familiar with the Sacred Books of the East, especially for the Zoroastrian chapter and the allusions to India, China and Buddhism. In Decline and Fall, chap. 64, note 33, we read: "The attachment of the Khans, and the hatred of the mandarins, to the bonzes and lamas (Duhalde, *Histoire de la Chine*, tom. i. pp. 502-503) seems to represent them as the priests of the same god, of the Indian *Fo*, whose worship prevails among the sects of Hindostan, Siam, Thibet, China and Japan. But this mysterious subject is still lost in a cloud, which the researches of our Asiatick Society may gradually dispel." Such was at once the ignorance and the knowledge of Europe's greatest historian in 1788, and his latest editor reprints the note without comment. Thus does the study of Buddhism languish.

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13. THE PARABLE OF THE TALENTS IN THE JAIN BOOKS AND THE GOSPEL according to the HEBREWS.

Hermann Jacobi, the translator of the Jain Scriptures, has pointed out a parallel therein to the New Testament Parable of the Talents; and adds that the Jain version agrees more closely with that in the lost Hebrew Gospel than with Matthew or Luke.(1)

Gospel according to the Hebrews

(ap. Eusebius, Theophania, as given in Preuschen's *Antilegomena:* Giessen, 1901, p. 6 (Greek); p. 109 (German).

The Gospel which comes to us in Hebrew characters has directed the threat, not against the one who hid, but against the one who wasted his capital; for [a lord] had three servants: one devoured his master's substance with harlots and flute-women; one multiplied his earnings, and one hid the talent; then, one was accepted, one merely blamed, and one shut up in prison.

Final Lectures(2) (*Uttarâdhyayana*) VII. 15-21. Translated from the Prākrit, S. B. E. XLV. pp. 29, 30.

(1) S. B. E. XLV, p. xlii. Quoted by Carus in *The Open Court*, March, 1905.

(2) Said to have been delivered, when he was dying, by Mahāvīro, the founder of the Jains and a contemporary of Buddha's. See S. B. E., XLV, p. 232, note.

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Three merchants set out on their travels, each with his capital; one of them gained there much; the second returned with his capital, and the third merchant came home after having lost his capital.

This parable is *taken from common life;* learn [to apply it] to the Law.

The capital is human life, the gain is heaven; thru the loss of that capital man must be born as a denizen of hell or a brute animal. These are the two courses open to the sinner. * * *

Bear in mind what is at stake, and consider the lot of the sinner against that of the virtuous man. He who brings back his capital is like unto one who is born again as a man. Those who, thru the exercise of various virtues, become pious householders will be born again as men, for all beings will reap the fruit of their actions. But he who increases his capital, is like unto one who practises eminent virtues. The virtuous, excellent man cheerfully attains the state of the gods.

The last paragraph is in the English of Paul Carus, but faithful to Jacobi's meaning.

Jacobi (p. xlii of the Introduction) adds:

Taking into consideration (1) that the Jaina version contains only the essential elements of the parable, which in the Gospels are developt into a full story; and (2) that it is expressly stated in the

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Uttarâdhyayana (VII, 15) that this parable is taken from common life, I think it probable that the Parable of the Three Merchants was invented in India, and not in Palestine.

The Gospel according to the Hebrews is considered by New Testament scholars as the most respectable among the uncanonical ones, and it contains matter of great antiquity. It was probably one of the lost sources of Matthew and Luke.

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ADDENDA.

VOL. I.

P. 80. It is true that Majjhima 92 and 98 are not in the Chinese-Sanskrit Madhyama; but Beal and Anesaki have found Sutta-Nipāto matter in other parts of the Canon, while the contents of the Āgamas themselves are largely interchangeable. Many sūtras lacking in the Madhyama confront us in the Saṁyukta or the Ekottara. The sections of one Collection are differently arranged in different versions and recensions, like those of Jeremiah in the Hebrew and the Septuagint. Matter present in one is absent in another, while the common matter stands in varying order. Thus, the Kokāliya-sutta which, in the Pāli, belongs to the Brahma, in both Chinese versions belongs to the Devatā: in the pre-pilgrim text it is Saṁyukta X. 8, and in Gu*n*abhadra's it is XLVIII. 12. I owe this to Anesaki's manuscript analysis, sent me some years ago.

The work of Anesaki cannot be overestimated. It is, in the domain of Buddhist science, like that of Conybeare and Harris in New Testament scholarship. Just as the Armenian version of the New Testament and the Old Syriac of the Gospels have have had a separate transmission from the Greek for a millennium and a half, so have the Chinese versions of the Discipline and the Dialogs been

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kept apart from the Pāli for a similar period. It was Beal and Nanjio who began the good work of comparison, Beal giving us selected sections, chiefly from the Discipline, and Nanjio comparing the whole of the Longer Dialogs. But Anesaki has compared the other Collections, and is also about to publish an edition of the Sutta-Nipāto. When this appears we shall know much more about the text than we yet have known.

P. 137. On this page the eclecticism of later ages than the third century is past by; but it now seems to me that Van Eysinga's argument from this later eclecticism should not be neglected. The Chinese imperial edict of the eighth century, forbidding the two religions to be mixt; the confusion, in the seventh century, of the Christ and Buddha legends by Muhammad(1); the Buddhist-Christian romance of *Barlaam and Joasaph* at the sixth century, ultimating at the sixteenth in the admission of the Buddha to the rank of a Catholic saint; the mixture of Buddhism, Christianity and Mazdeism by Mānī in the third century: all these facts form a chain of cumulative evidence that, upon the continent of Asia, in the ages which beheld the early struggles of the younger religion, there was a systematic tendency to eclecticism which must be seriously reckoned with.

The Chinese edict here meant (and referred to on p. 237, above) is so little known, that I will con-

(1) See the Rev. Wm. St. Clair Tisdall, in *The Original Sources of the Qur'ân*: London, 1905, pp. 162-168.

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dense the facts from Takakusu's book, translating the Asiatic names into English. A Buddhist named Wise from the North of India was in China in A. D. 786, and translated a Mahāyāna sūtra in collaboration with Adam of Persia. Brother Wise knew neither Mongolian nor Chinese, while Adam knew no Sanskrit, and was ignorant of Buddhist doctrine. So their work could not be called translation. The Emperor was informed of the proceeding, examined the joint production of the Buddhist and the Christian, and then forbade it. *The Buddhist cloister*, said he, *differs much, both in custom and religious observance, from the Syrian one: the two are diametrically opposed. Brother Adam should transmit the teaching of Messiah, and the Buddhists the Sūtras of the Buddha. It is desirable that the boundaries of the doctrines should be kept distinct, and their followers must not intermingle. The right must keep apart from the wrong, as the rivers Ching and Wei flow separately.*

P. 163. In commenting upon my metaphor about parallax, a learned correspondent observes:—

"Yes: the straight line drawn from Jerusalem to Benāres constitutes the trigonometrical base-line for our spiritual computations! But, from another point of view, I would compare the 'two Lords' to the two foci of an elliptic planetary orbit: Jesus is the sun around which humanity's spiritual life is destined to revolve, and Buddha is the other (yacuous) focus of the ellipse near aphelion."

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*In Chinese transcription it appears also to have the form *Çrāmana*.

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*His religious name is Daisetsu, which means *Great Simplicity*.

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CORRECTIONS

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P. 63, note . . . Charton.
127, note 30 . . . Lardner.
187, line 6 . . . Sākyas.
262, title 4 . . . Mahāvastu.

To the pages mentioned at Vol. 1, p. 257, add 11.

On pp. 67, note; 79, 82, 83, 88, 91, 92, 96, 106, 121; 137, note; 162 and 202, there are quotations from **Canonical Scriptures** which should be in **heavy type.**

VOL. II.

P. 27, line 1 . . Kingshouse.
37, note . *mahāudakavāhako sañjāyi.*
177 . . . . . *Sakkāyo.*
194, note, *bis.* . . . Çāriputra.
195 . . *pabbajitā* [plural.]

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ADDENDA TO OPINIONS OF SCHOLARS

(See Vol. 1, p. 311, for extracts from criticisms, friendly and hostile, in English, French and German.)

G. A. VAN DEN BERGH VAN EYSINGA.

Author of *Indische Einflüsse auf evangelische Erzählungen.* (Göttingen, 1904.)

From his review in the *Deutsche Literaturzeitung:* Leipzig, März 31, 1906, Jahrgang 27, No. 13, coll. 782-784.

"Das hier zu besprechende Werk ist der erste Versuch die buddhistischen Pālitexte, die sämtlich unumstritten vorchristlich sind, mit ähnlichen neutestamentlichen Stellen zu vergleichen. Mit Recht lässt der Verfasser sich dabei mehr durch Uebereinstimmung der Gedanken als der Worte leiten. Edmunds gibt uns eine wichtige Materialsammlung und hat *in theologicis* Mass zu halten gewusst, wie aus der Tatsache hervorgeht, dass er nur für das dritte und vielleicht für das vierte Evangelium buddhistischen Einfluss anzunehmen geneigt ist, und sich des hypothetischen Charakters seines Unternehmens vollkommen bewusst bleibt.

* * *

"Von einer gründlichen Behandlung der Entlehnungsfrage kann weiterhin keine Rede sein ohne Benutzung dieses wichtigen Buches."

THE PRINCETON THEOLOGICAL REVIEW.

Review by William Brenton Greene, Jr., in Vol. 4, No. 2: April, 1906, pp. 247-249.

"In all respects this work has been well done. It is characterized thruout by becoming seriousness, by exact scholarship, and by broad culture."

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THEOSOPHICAL REVIEW.

London, July, 1906, Vol. 38, No. 227, pp. 464-468.
Article by G. S. R. Mead.

"This is the third and complete edition of Mr. Edmunds' laborious and scholarly work. Most writers in referring to these parallels base themselves on Seydel's works (publisht in 1882 and 1884, and a posthumous one in 1897). But this German scholar labored under the disadvantage of not working on the original Pāli texts. Mr. Edmunds goes to the originals, and gives us no less than 94* parallels of a most suggestive nature, and his book must now be regarded as by far the most authoritative on the subject.

* * *

"Where Mr. Edmunds breaks down in his comparison is that he is not comparing actual historical Buddhism with true historical Christianity: he is comparing the traditions of the monks and [the] Evangelists. From the evangelical tradition is lacking the tradition of the Gnosis, and from the traditions of the monks the full comprehension of the mystery."

[While admitting that much of the Masters' teaching perisht with the hearers, yet in default of that loss being repaired, we are compelled to call the doctrine of the Gospels and of the Nikāyos historical Christianity and historical Buddhism.—A. J. E.]

CATHOLIC CYCLOPÆDIA.

Vol. 3, article *Buddhism*, by Charles Francis Aiken, New York, 1908.

In this article, our book is quoted among the authorities at the end.

For works by the Author and the Editor, see Vol. 1, pp. 321-323.

*115 in the fourth edition. A. J. E.

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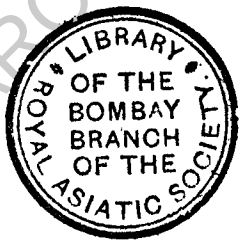

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